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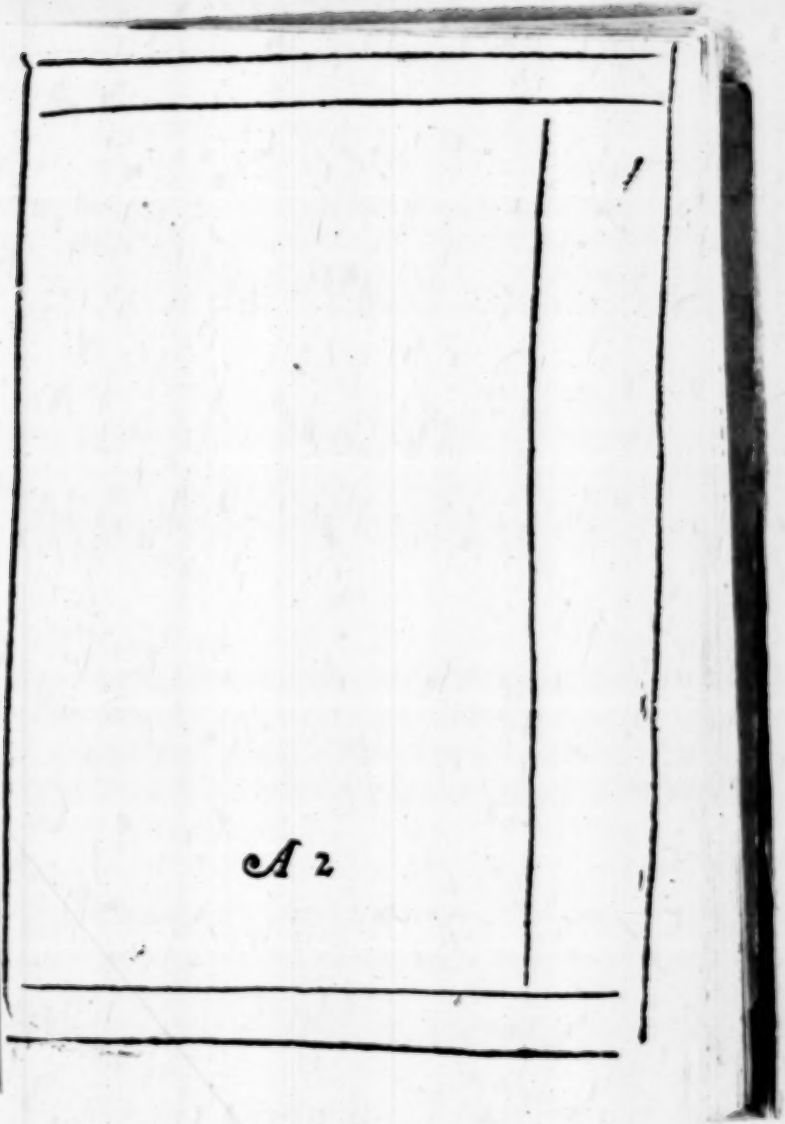
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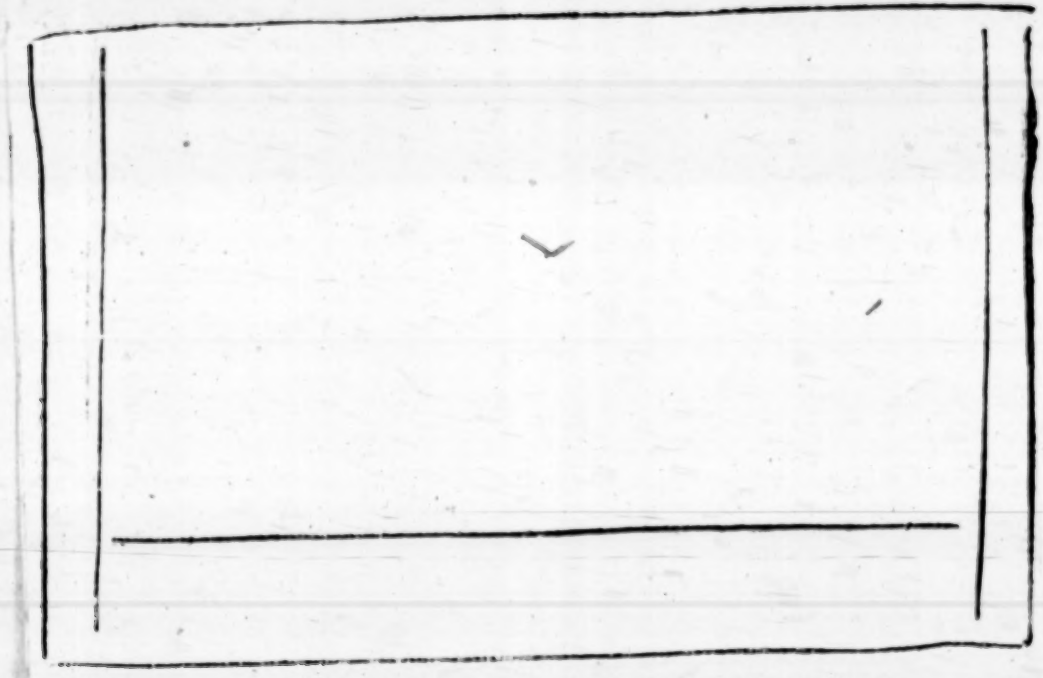
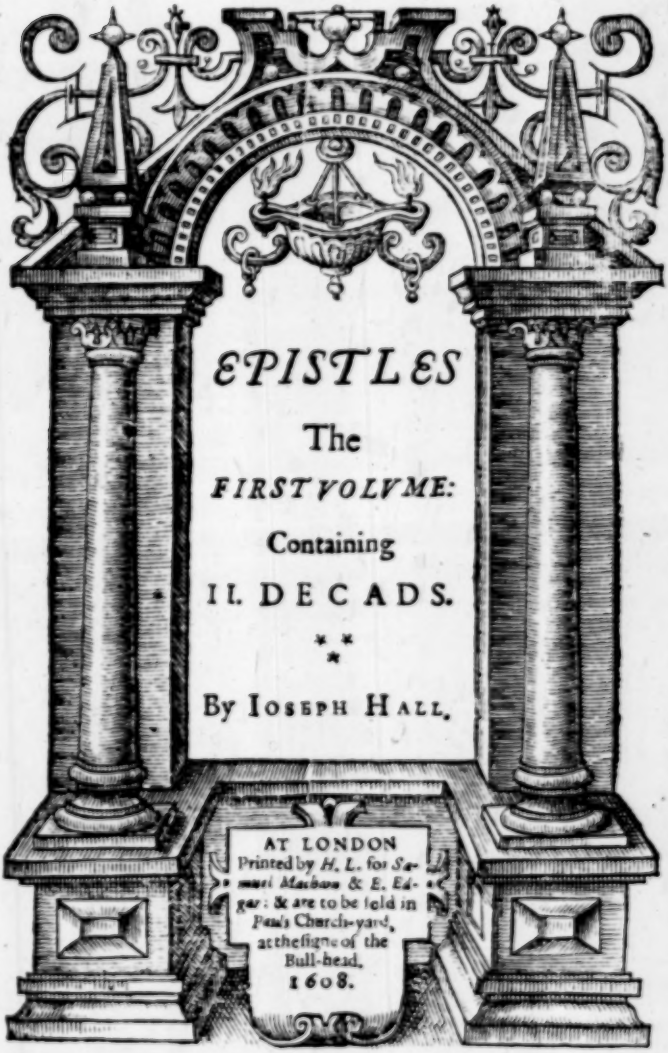



EPISTLES
The
FIRST VOLVME:
Containing
II. DECADS.
By IOSEPH HALL.
AT LONDON
Printed by H. L. for Samuel Manbow & E. Edgar: & are to be sold in Paul's Church-yard, at the signe of the Bull-head.
1608.

# TO THE HIGH AND MIGHTIE PRINCE, HENRIE, PRINCE OF GREAT *Britaine*, Sonne and Heyre Apparant to *our Soueraigne Lord*, IAMES, *King* of Great *Brit.* &c. all glorie in either weild.

MOst gracious Prince:

*IT is not from any conceit of ſuch worth in my labors, that they durſt looke ſo hye. A lower Patronage would haue ſerued an hyer work.*

*It were well, if ought of mine could bee worthie of popular eyes. Or if I could wring ought from my ſelfe, not vnworthie of a iudicious Reader; I knowe your Highneſſe wants neither preſents, nor counſells: preſents from ſtrangers, counſells from your teachers; neither of them matcheable by my weakeneſſe: Only duty herein excuſes mee from preſumptiõ. For, I thought it iniuſtice to deuote the fruite of my labour, to any other hand beſid my Maiſters: which alſo I knewe to bee as gratious, as mine is faithfull. Yet (ſince euen*

*good affections cannot warrant too much vileneſſe in gifts to Princes) leſt while my modeſty diſparages my worke, I ſhould hazard the acceptation; heere ſhall your Grace finde varietie, not without profite. I hate a Diuine, that would but pleaſe; and, withall, thinke it impoſſible for a man to profit, that pleaſeth not. And if, while my ſtile fixeth it ſelfe vpon others, any ſpirituall profite ſhall reflect vpon your H. how happie am I! who ſhall euer thinke, I haue liued to purpoſe, if (by the beſt of my ſtudies) I ſhall haue done any good*

*office*

office to your Soule. Further (which theſe times account not the leaſt prayſe) your Grace ſhal herein perceiue a new faſhion of diſcourſe, by Epiſtles; new to our language, vſual to others: and (as Noueltie is neuer without ſome plea of vſe) more free, more familiar. Thus, we do but talke with our friends by our pen, and expreſſe our ſelues no whit leſſe eaſily; ſome-what more digeſtedly.

Whatſoeuer it is, as it cannot be good enough to deſerue that countenance; ſo, the countenance of ſuch Patronage ſhall make it

wor-

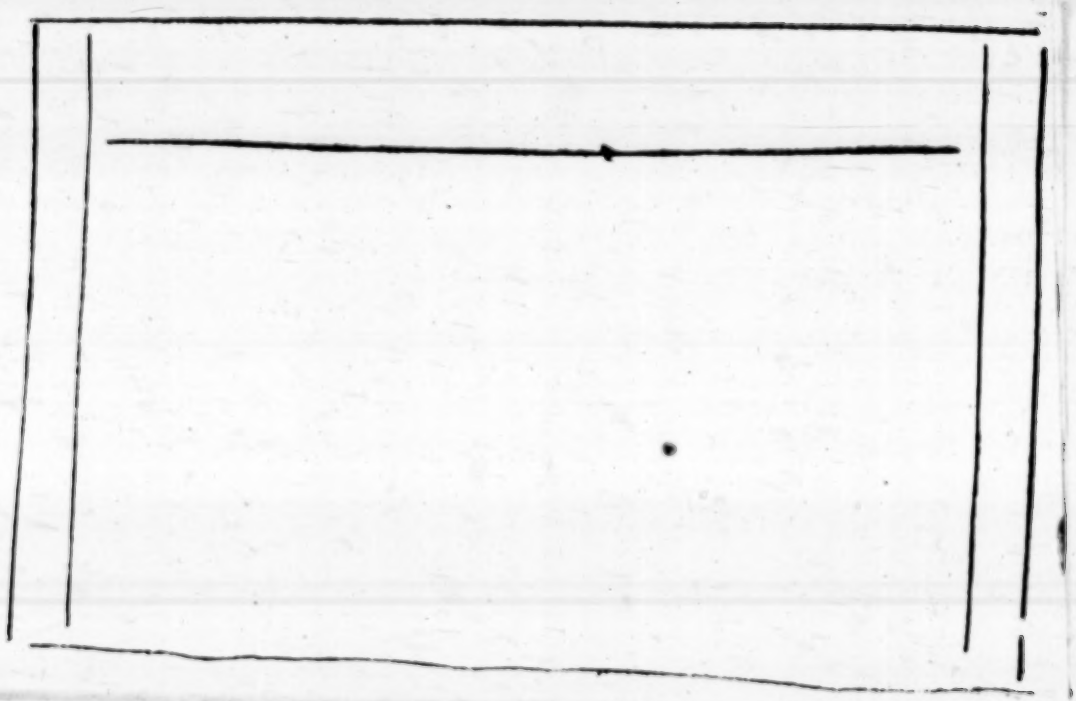
*worthie of reſpect from others. The God of Princes protect your perſon, perfect your graces, and giue you as much fauour in heauen, as you haue honour on earth.*

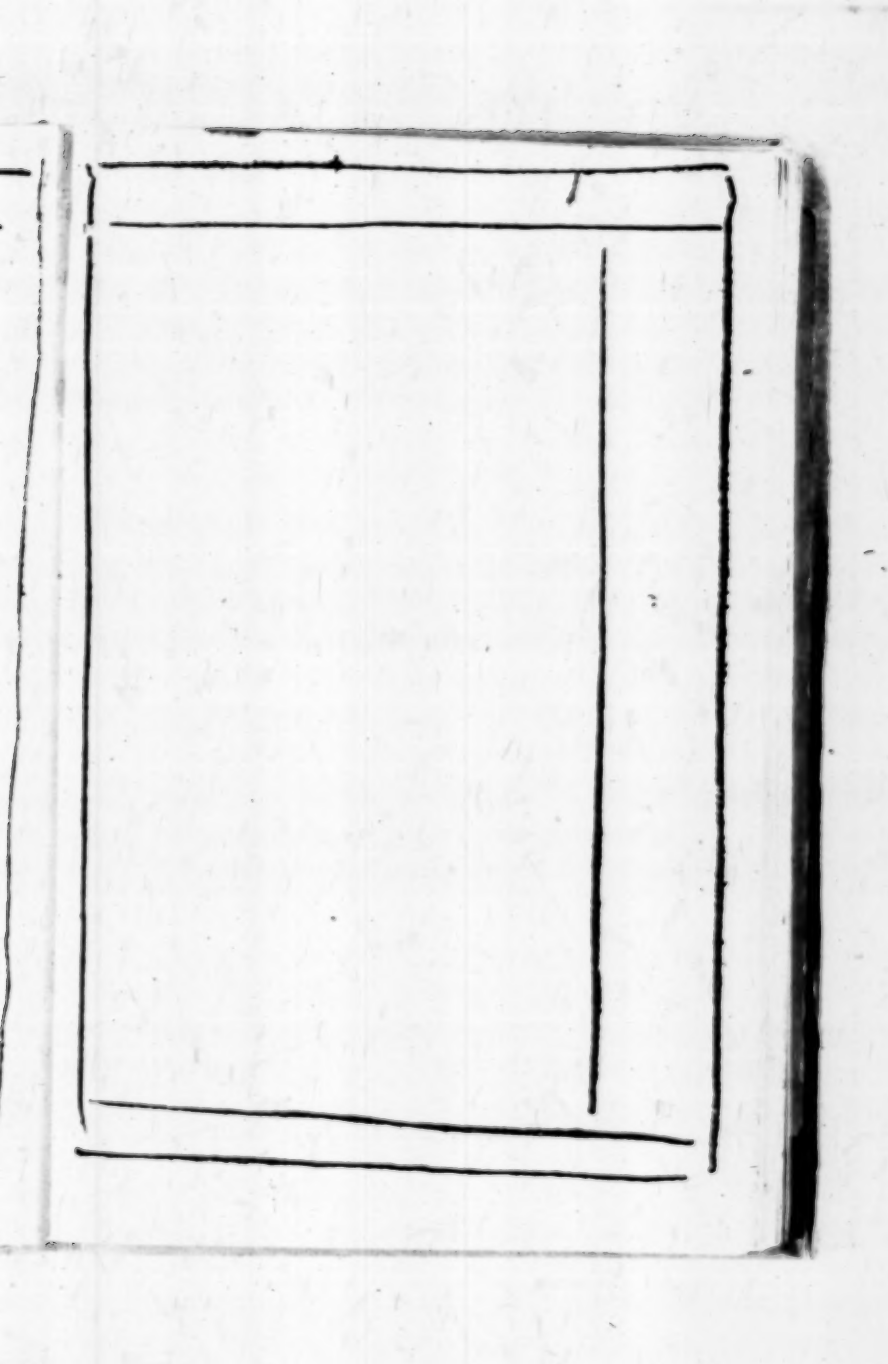
Your Graces

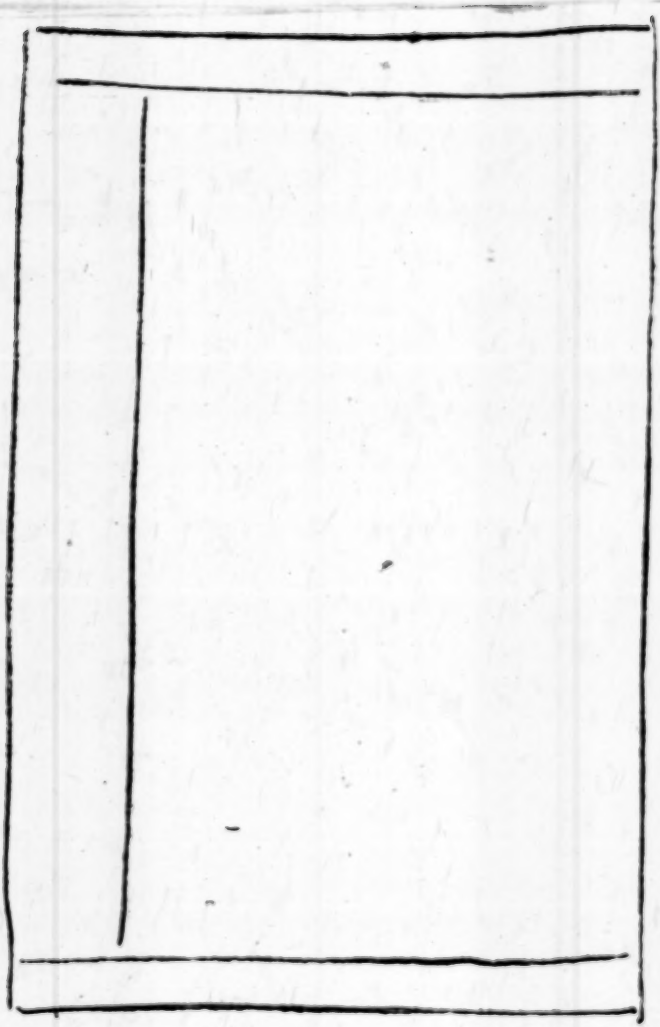
*humbly-deuoted*

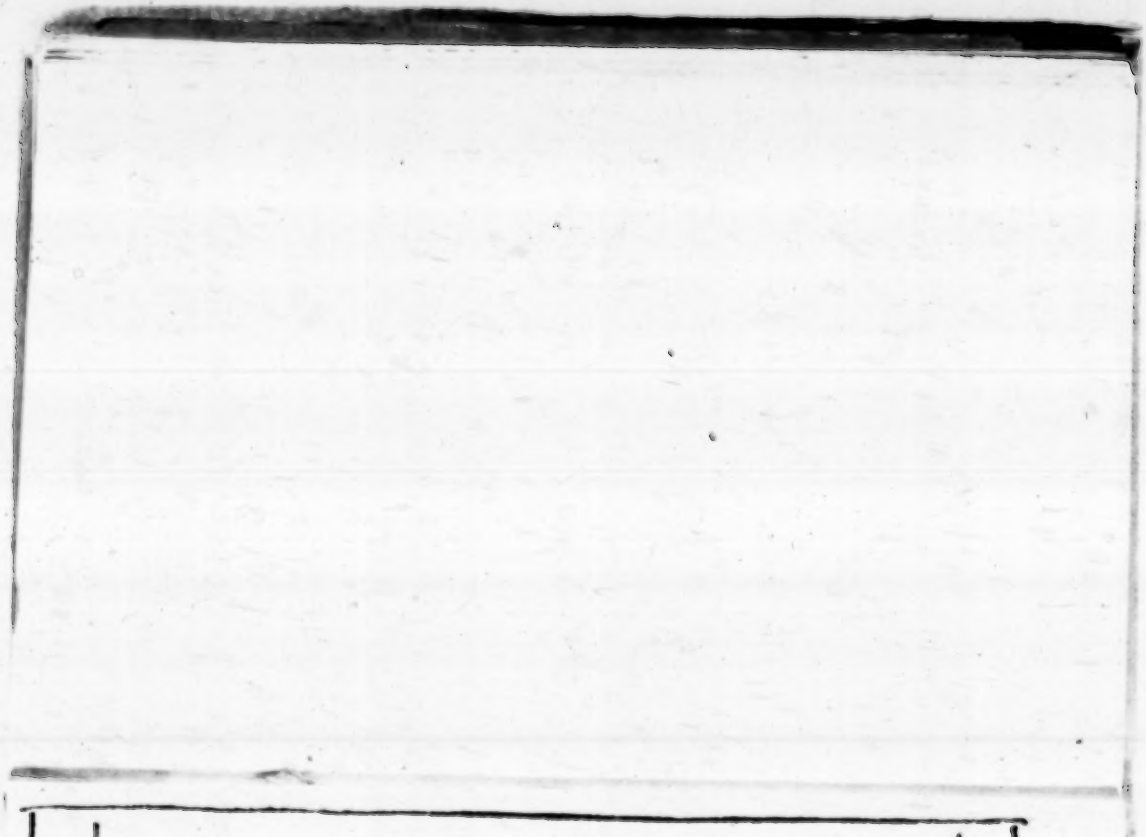
ſeruant,

Ios. Hall.









*EP.* 1.

## To Iacob Wadsworth,

Lately reuolted, in *Spayne.*

*EP.* 1. *Expoſtulating for his departure, and perſwading his returne.*

How vnhappily is my ſtile changed! Alas, that to a friend, to a brother, I muſt write as to an Apoſtate, to an aduerſary! Dooth this ſeem harſh? you haue turned it, by beeing turned your ſelfe. Once,

the ſame walls held vs in one louing ſociety; the ſame Dioceſs, in one honourable function; Now, not one Land, and (which I lament) not one Church: you are gone, we ſtand and wonder. For a ſheep, to ſtray through ſimplicitie, is both ordinarie and lamentable: but, for a ſhepheard is more rare, more ſcandalous. I dare not preſume ouer-much, vppon an appeale to a blinded conſcience. Thoſe, that are newly come from a bright candle into a dark roome, are ſo much more blinde, as their light was greater; and the pureſt yuorie turneth with fire into the deepeſt black. Tell vs yet by your old ingenuitie, and by thoſe ſparks of good which yet (I hope) ly couered vnder your cold aſhes, tell vs, what diuided you? Your motiues ſhall once bee ſcanned before an higher barre.

Shame not to haue the weake eyes of the world ſee that, which once your vndeceiueable Iudge ſhall ſee, and cenſure. What ſawe you, what heard you a-new, that might offer violence to a reſolued minde, & make it either to alter, or ſuſpend? If your reaſons be inuincible; informe vs, that we may follow you: but if (as they are) ſlight and feeble; returne you to vs: returne, and thinke it no ſhame to haue erred, iuſt ſhame to continue erring. What ſuch goodly beautie ſawe you in that painted, but ill-fauored ſtrūpet, that ſhould thus bewitch you, ſo to forget your ſelfe, and contemne the chaſte loue of the Spouſe of your Sauiour? I ſawe her, at the ſame time in her gayeſt dreſſe: Let my ſoule neuer proſper, if I could ſee any thing worthie to commaunde affection.

I ſaw, and ſcorned: you ſaw, and adored. Would God your adoration were as farre from ſuperſtition, as my ſcorne from impietie. That God iudge betwixt vs, whether heerin erred: yea, let men iudge, that are not drunke with thoſe Babyloniſh dreggs. How long might an indifferent eie looke vpon the comicall and mimick actions in thoſe your myſteries, that ſhould be ſacred, your magicall exorciſmes, your clericall ſhauings, your vncleanly vnctions, your croſſings, creepings, cenſings, ſprinklings, your cozening miracles, gariſh proceſſions, burning of noone-daie, chriſtning of bells, marting of pardons, toſſing of beades, your ſuperſtitious hallowing of candles, waxe, aſhes, palmes, chriſme, garments, roſes, ſwords, water, ſalt, the Pontificall ſolemnities of your great mai-

maſter, and what-euer your new mother hath (beſides) plauſible, before he ſhould ſee ought, in all theſe, worthy of anie other intertainment, then contempt! Who can but diſdaine, that theſe things ſhould procure anie wiſe proſelyte? Cannot your owne memorie recount thoſe trulie religious ſpirits, which having ſought *Rome* as reſolued Papiſtes, haue left the World as holie Martyrs; dying for the deteſtation of that vvhich they came to adore? Whence this? They heard and magnified that, which they novv ſavve, and abhorred. Their fire of zeale brought them to the flames of Martyrdome. Their innocent hopes promiſed them Religion: they founde nothing but a pretence; promiſed deuotion, and beholde idolatrie: they ſaw, hated, ſuffered, and now raigne; vvhiles

you wilfully, and vnbidden, will loſe your ſoule, where others meant to loſe, and haue found it. Your zeale dyes, where theirs began to liue: you like to liue, where they would but die. They ſhall comfort vs, for you: they ſhall once ſtand vppe againſt you: While they would rather dye in the heat of that fire, then liue in the darkeneſſe of their errors, you rather dye in the Egyptian darkneſſe of errours, then liue in the pleſant light of truth: Yea, I feare, rather in another fire, then this light.

Alas! what ſhall wee looke-for of you? Too late repentance, or obſtinate errour? Both miſerable. A *Spira*, or a *Staphylus*? Your friends, your ſelfe, ſhall wiſh you rather vnborne, then either.

O thou, which art the great ſhep-

heard, great in power, great in mercie, which leaueſt the ninetie & nine to reduce one, fetch home (if thy will bee) this thy forlorne charge: fetch him home, driue him home to thy fold, though by ſhame, though by death. Let him once recouer thy Church, thou him, it is enough. Our common Mother I knowe not whether more pitties your loſſe, or diſdeignes thus to bee robb'd of a ſonne: Not for the neede of you, but her owne pietie; her owne loue. For, howe many troupes of better informed ſoules hath ſhee euerie day returning into her lap; now breathing from their late Antichriſtianiſme, and embracing her knees vppon their owne? Shee laments you, not for that ſhee feares ſhee ſhall miſſe you; but, for that ſhee

knovves you ſhall want her. See you her teares, and doo but pittie your ſelfe as much as ſhee you. And, from your Mother, to deſcende to your Nurſe; Is this the fruit of ſuch education? Was not your youth ſpent in a ſocietie of ſuch comely order, ſtrict gouernment, wiſe lawes, religious care (it vvas ours, yet let mee praiſe it to your ſhame) as maie iuſtlie challenge (after all bragges) either RHEMES, or DOVVAY, or if your Ieſuites haue anie other denne more cleanlie, and more worthie of oſtentation? And coulde you come out, freſh and vnſeaſoned, from the middeſt of thoſe ſalt waues? Could all thoſe heauenlie ſhowers fall beſide you; vvhile you, like a *Gedeons* fleece, want moiſture? Shall none of thoſe diuine principles, which your youth ſeem'd

to

to drinke in, check you in your new errours? Alas! how vnlike are you to your ſelfe, to your name? *Jacob* wreſtled with an Angell, and preuailed: you grapple but with a Ieſuite, and yield. *Jacob* ſupplanted his brother: an *Eſau* hath ſupplanted you. *Jacob* changed his name for a better, by his valiant reſiſtance: you, by your cowardlie yielding, haue loſt your owne. *Jacob* ſtroue with God, for a bleſſing: *I* feare to ſaie it, you againſt him for a curſe; for, no common meaſure of hatred, nor ordinarie oppoſition can ſerue a reuolter: Either you muſt be deſperatelie violent, or ſuſpected. The mightie one of *Iſrael* (for hee can doo it) raiſe you fallen, return you wandred; and giue you grace at laſt to ſhame the Diuel, to forſake your ſtepmother, to acknowledge your true Parent, to ſatisfie

tisfie the world, to ſaue your owne ſoule. If otherwiſe; I will ſay of you, as *Ieremie* of his Iſraelites (if not rather with more indignation) *My ſoule ſhall weepe in ſecret for your reuolt, and mine eyes ſhall drop down teares, becauſe one of the Lords flocke is caried away captiue.*

## To my Lord and Patron, the Lord DENNY, Baron of *Waltham*.

*EP. 2. Of the Contempt of the world.*

MY Lord, my tongue, my penne, and my heart, are all your ſeruants; when you cannot heare mee, through diſtance, you muſt ſee me in my Letters. You are now in the Senate of the Kingdom, or in the concourſe of the City, or perhaps (tho more rarely) in the royal face of the Court. All of them,

places

places fit for your place. From all theſe, let mee call off your minde to her home aboue; and, in the midſt of buſineſſe, ſhowe you reſt: If I may not rather commend, then admoniſh, and before-hand confeſſe my counſell ſuperfluous, becauſe your holy forwardneſſe hath preuented it. You can afford theſe, but halfe of your ſelfe: The better part is better beſtowed; Your ſoule is ſtill retired, and reſerued. You haue learned to vouchſafe theſe worldly things, vſe, without affection; and knowe to diſtinguiſh wiſely, betwixt a Stoicall dulneſſe, and a Chriſtian contempt: & haue long made the world, not your God, but your ſlaue. And, in truth (that I may looſe my ſelfe into a bold and free diſcourſe) what other reſpect is it worthy of? I would adore it on my face, if I could ſee any Maieſtie, that

that might commaund veneration. Perhaps, it loues me not ſo much, as to ſhowe me his beſt. I haue ſought it enough: And haue ſeene what others haue doted on; and wondred at their madneſſe. So may I look to ſee better things aboue, as *I* neuer could ſee ought heere, but vanitie & vileneſſe.

What is fame, but ſmoke? and metall, but droſſe? and pleaſure, but a pill in ſuger? Let ſom gallants condemne this, as the voice of a Melancholike ſcholler: *I* ſpeake that which they ſhall feele, and ſhall confeſſe. Tho *I* neuer was ſo, *I* haue ſeen ſom as happy, as the worlde could make them: and yet I neuer ſaw any more diſcontented. Their life hath beene neither longer, nor ſweeter, nor their heart lighter, nor their meales hartier, nor their nights quieter, nor their

cares

cares fewer, nor their complaints. Yea, wee haue knowen ſome, that haue loſt their mirth when they haue found wealth; and at once haue ceaſed to be merrie and poore. All theſe earthly delights, if they were ſound, yet how ſhort they are! and if they could be long, yet how vnſound! If they were ſound, they are but as a good day betweene two agues, or a ſunne-ſhine betwixt two tempeſts. And if they were long, their hony is exceeded by their gall. This ground beares none but maples, hollow, and fruitleſſe; or, like the bankes of the dead ſea, a faire apple, which vnder a red ſide containes nothing but duſt. Euery flower in this garden either prickes, or ſmells ill. If it be ſweet, it hath thornes: and if it haue no thorns, it annoies vs with an ill ſent. Go then, ye wiſe idolatrous Paraſites, & erect

ſhrines,

ſhrines, and offer ſacrifices to your God, the World; and ſeeke to pleaſe him with your baſe and ſeruile deuotions: It ſhall be long enough ere ſuch religion ſhall make you happy. You ſhall at laſt forſake thoſe altars, empty and ſorrowfull. How eaſie is it for vs Chriſtians, thus to inſult ouer the worldling, that thinkes himſelfe worthy of enuie? How eaſie to turne off the World with a ſcornefull repulſe; and when it makes vs the Diuels proffer, *All theſe will I giue thee*, to returne *Peters* anſwer, *Thy ſiluer & thy gold periſh with thee?* How eaſie to accoũt none ſo miſerable, as thoſe that are rich with iniurie, and growe great by being conſcious of ſecret euils? Wealth and honor, whẽ it coms vpon the beſt terms, is but vain; but, when vpõ ill conditions, burdenſom. When they are at the beſt, they are

ſcarce

ſcarce friends; but, when at the worſt, tormentors. Alas! how ill agrees a gay coate, and a feſtered heart? what auailes an high title, with an hell in the ſoule? I admire the faith of *Moſes*: but, preſuppoſing his faith, I wonder not at his choice. He preferred the afflictions of *Iſrael*, to the pleaſures of *Egypt*; and choſe rather to eate the Lambe, with ſowre herbs, then all their fleſh-pots: For, how much better is it to be miſerable then guilty? and what compariſon is ther betwixt ſorrow and ſinne? If it were poſsible, let mee bee rather in hell without ſinne, then on earth wickedly glorious. But, how much are wee bound to God, that allowes vs earthlie fauours, without this oppoſition! That GOD hath made you at once honourable and iuſt, and your life pleaſant and holy, and hath giuen you

an

an high ſtate with a good heart; are fauours, that looke for thanks. Theſe muſt bee acknowledged, not reſted in: They are yet higher thoughts that muſt perfect your contentment.

What God hath giuen you, is nothing to that he meanes to giue: He hath beene liberall; but, hee will be munificent. This is not ſo much as the taſte of a full cup. Faſten your eyes vpon your future glory, and ſee how meanly you ſhall eſteeme theſe earthly graces. Here, you command but a little pittance of mould (great indeede, to vs; little, to the whole): there, whole heauen ſhall bee yours. Heere you commaund, but as a ſubiect: there you ſhall raigne as a King. Heere, you are obſerued; but ſometimes with your iuſt diſtaſte: There, you ſhall raigne with peace, and ioy. Heere, you are noble among men;

there, glorious amongſt Angels. Here, you want not honour; but you want not croſſes: there, is nothing but felicity. Here, you haue ſome ſhort ioyes: there, is nothing but eternity. You are a ſtranger, heere; there, at home. Here, Satan tempts you, and men vexe you: there, Saints and Angels ſhall applaud you; and God ſhall fill you with himſelfe. In a word, you are onely bleſſed here, for that you ſhall be.

Theſe are thoughts worthy of greatneſſe: which, if we ſuffer either imployments, or pleaſures to thruſt out of our doores, wee doe wilfully make our ſelues comfortleſſe. Let theſe ſtill ſeaſon your mirth, & ſweeten your ſorrowes, & euer interpoſe thēſelues betwixt you & the world. Theſe, only, can make your life happy, and your death welcome.

To my Lord HAY, H. and P.

EP. 3. *Of True Honour.*

MY Lord, It is ſafe to complaine of Nature where Grace is; and to magnifie Grace, where it is at once had, and affected. It is a fault of Nature, and not the leaſt, that as ſhe hath dim eies, ſo they are miſ-placed. Shee lookes ſtill, either forward, or downward; forward to the obiect ſhe deſires, or downward to the meanes:

Neuer turnes her eyes either backward, to ſee what ſhe was; or vpward, to the cauſe of her good: Whence, it is iuſt with God to with-hold what hee would giue, or to curſe that which he beſtowes; and to beſot carnall minds with outward things, in their value, in their deſire, in their vſe: Whereas true wiſedome hath cleare eyes, and right ſet; and therefore ſees an inuiſible hand in all ſenſible euents, effecting all things, directing all things to their due end; ſees on whom to depend, whom to thanke. Earth is too lowe, and too baſe, to giue bounds vnto a ſpirituall ſight. No man then can truely knowe what belongs to wealth, or honour, but the gracious; either how to compaſſe them, or how to prize them, or how to vſe them. I care not how manie thouſand wayes there are to ſeeming honour,

nour, beſides this of vertue: they all (if more) ſtill leade to ſhame: Or what plots are deuiſed to improue it; if they were as deepe as hell, yet their end is loſſe. As there is no counſell againſt God: ſo there is no honour without him. Hee enclines the hearts of Princes to fauour; the hearts of inferiours to applauſe. Without him, the hand cannot moue, to ſucceſſe; nor the tongue, to praiſe: And what is honour without theſe? In vaine doth the world frowne vpon the man, whom hee meanes to honour; or ſmile, where hee would diſgrace. Let mee then tell your L. who are fauorites in the Court of heauen; euen whiles they wander on earth: Yea, let the great King himſelfe tell you, *Thoſe that honour mee, I will honour*. That men haue the grace to giue honour to

God, is an high fauour: but, becauſe men giue honour to God (as their duty) that therfore God ſhould giue honour to men, is to giue, becauſe hee hath giuen. It is a fauour of God, that man is honoured of man like himſelfe: but, that God alloweth of our endeuours as honour to himſelfe, is a greater fauour then that vvherewith hee requites it.

This is the goodneſſe of our God: The man that ſerues him, honours him: and whoſoeuer honours him with his ſeruice, is crowned with honour. I challenge all times, places, perſons: who euer honour'd God, and was neglected? VVho wilfully diſhonoured him, and proſpered? Turne-ouer all Records; and ſee howe ſucceſſe euer bleſſed the iuſt, after manie daungers, af-

ter manie ſtormes of reſiſtance, and left their concluſion glorious; how all godleſſe plots, in their looſe, haue at once deceiued, ſhamed, puniſhed their Author. I goe no further: Your owne breſt knowes, that your happie experience can heerein iuſtifie GOD. The world hath noted you, for a follower of vertue; and hath ſeene howe faſt Honour followed you: VVhiles you ſought fauour with the GOD of heauen, hee hath giuen you fauour with his Deputie on earth.

Gods former actions are patternes of his future: Hee teaches you what hee will doe, by what hee hath done. Vnleſſe your hand be weatie of offering ſeruice, hee cannot either pull-in his hand from rewarding, or hold it out empty. Honour him ſtill, and God pawnes his

honour, on not failing you. You cannot diſtruſt him, whom your prooſe hath found faithfull. And, whiles you ſettle your heart in this right courſe of true glorie; laugh, in ſecret ſcorne, at the idle endeuours of thoſe men, whoſe policies would out-reach God, and ſeize vpon honour, without his leaue. (GOD laughes at them in heauen. It is a ſafe and holie laughter, that followes his.) And pittie the prepoſterous courſes of them, which make religion but a foote-ſtoole to the ſeat of aduancement; which care for all things but heauen, which make the worlde their ſtanding marke; and doe not ſo much as roue at GOD. Manie had ſped well, if they had begun well, and proceeded orderlie.

A falſe method is the bane of manie hopefull endeuours. God bids

vs ſeek firſt his kingdome; and earthly things ſhall find vs, vnſought. Fooliſh nature firſt ſeekes the world: and if ſhe light on God by the waie, it is more then ſhe expects, deſires, cares for; and therfore failes of both, becauſe ſhe ſeekes neither aright. Manie had been great, if they had cared to bee good; which now are croſſed in what they woulde, becauſe they willed not what they ought. If *Salomon* had made wealth his firſt ſuite, I doubt he had been both poore and fooliſh: now, he asked wiſdome, and gained greatneſſe; Becauſe he choſe well, he receiued what he asked not. O the bountie and fidelitie of our God! becauſe we would haue the beſt he giues vs all: Earth ſhall wait vpon vs, becauſe wee attende vppon heauen.

Go-on then, my Lord, go-on happily

pily to loue religion, to practice it: let God alone, with the reſt. Be you a Pattern of vertue; hee ſhall make you a Precedent of glory. Neuer man loſt ought, by giuing it to God: that liberall hand returnes our gifts, with aduantage. Let men, let God ſee that you honour him; and they ſhall heare him proclaime before you, *Thus ſhalt it bee done to the man whom the King will honor.*

## To Mr Newton,

Tutor to the Prince.

*Ep. 4. Of Gratulation, for the hopes of our Prince; with an aduiſing apprecation.*

SIr, God hath called you to a great and happy charge; You haue the cuſtody of our cōmon Treaſure: Neither is there any ſeruice comparable to this of yours; whether wee regard God, or the world. Our labours, oft-times beſtowed vpon many, ſcarce profit one: yours, beſtowed vpō one, redounds

to the profit of manie millions: This is a ſummarie waie of obliging al the World to you. I incourage you not in your care: you haue more comfort in the ſucceſſe of it, then all Worlds can giue you. The verie ſubiect of your paines would giue an hart to him that hath none. I rather congratulate, with you, our common happineſſe, and the hopes of poſteritie, in that roiall and bleſſed iſſue. You haue beſt cauſe to be the beſt witneſs of the rare forwardneſſe of our gratious Maiſter: and I haue ſeen enough, to make me think I can neuer be enogh thankfull to God for him. That Princes are fruitfull, is a great bleſſing: but, that their children are fruitful in grace, & not more eminēt in place then vertue, is the greateſt fauour God can doo to a State. The goodneſs of a priuate man is his

own;

owne; of a Prince, the whole worlds. Their wordes are Maximes, their actions examples, their examples, rules. When I compare them with their royall Father (as I doo ofte and chearfully) I cannot say whether he bee more happie in himselfe, or in them. I see both in him, and them; I see & wonder, that God distributes to naturall princes giftes proportionable to their greatnes. That vvise Moderator of the world knows what vse is of their parts: he knowes that the head must haue all the sensés that pertaine to the whole bodie: And how necessarie it is, that inferiours should admire them no lesse for the excellencie of their graces, then for the swaie of their authoritie. Whereupon, it is, that hee giues heroicall qualities to Princes: and, as he hath bestowed vpon them his own name;

so

ſo alſo he giues them ſpeciall ſtamps of his own glorious image. Amōgſt all other vertues, what a comfort is it to ſee thoſe yeares, and thoſe ſpirits ſtoope ſo willingly to deuotion? Religion is growen too ſeuere a Miſtreſſe for yong and high courages to attend. Verie rare is that Nobility of blood, that doth not chalenge libertie; and that libertie, that endes not in looſeneſſe. Lo, this example teaches our gallants, how wel euen Maieſtie can ſtand with homage; Maieſtie to men, with homage to God.

Farre be it from mee, to do that which my next clauſe ſhal condemn: but, I thinke it ſafe to ſay, that ſeldome euer thoſe yeares haue promiſed, ſeldom haue performed ſo much. Only God keep two miſchiefes euer from within the ſmoke of his Court; *Flatterie* and *Trecherie*: The iniquity

of

of times may make vs feare theſe; not his inclination,

For, whether as Engliſh, or as men, it hath been euer familiar to vs to faune vpon Princes: Tho, what do I beſtow two names vppon one vice, but attyred in two ſundry ſutes of euill: For, *Flatterie* is no other than gilded treaſon; nothing elſe but poyſon in golde: This euill is more tame; not leſſe daungerous. It had beene better for many great ones not to haue beene, then to haue beene in their conceites more then men. This, *Flatterie* hath done: and what can it not? That other, *Trecherie*, ſpills the blood; this, the vertues of Princes. That takes them from others: This bereaues them of themſelues. That, in ſpight of the actours, doth but change their Crowne: this ſteales it

from

from them for euer. VVho can but wonder, that reades of ſom not vnwiſe Princes, ſo bewitched with the inchantments of their Paraſites, that they haue thought themſelues Gods immortall, and haue ſuffred thēſelues ſo ſtiled, ſo adored? Neither temples, nor ſtatues, nor ſacrifices haue ſeemed too much glory to the greatneſs of their ſelfe-loue; Now none of all their actions could be either euil, or vnbeſeeming; Nothing could proceede from them worthy of cenſure, vnworthy of admiration: Their very ſpots haue beene beautie, their humors iuſtice, their errors wittie, their Paradoxes diuine, their exceſſes heroicall. O the damnable ſeruilitie of falſe minds! which perſwade others of that which themſelues laugh to ſee beleeued. O the dangerous credulitie of ſelfe-loue which intertaines

all aduantages if neuer ſo cuill, neuer ſo impoſsible. How happy a ſeruice ſhal you do to this whole world of ours, if you ſhal ſtil ſetle in that princely minde a true apprehenſiō of himſelfe; and ſhal teach him to take his owne height aright; and euen from his childhood to hate a paraſite, as the worſt traytor: To breake thoſe falſe glaſſes, that would preſent him a face not his owne: To applaud plaine truth, and bend his browes vpon exceſsiue prayſes. Thus affected, hee may bid vice do her worſt. Thus ſhal he ſtriue with vertue, whether ſhal more honour each other. Thus ſincere and ſolid glory ſhal euery where follow, and crowne him. Thus, when he hath but his due, hee ſhal haue ſo much, that he ſhal ſcorne to borrow the falſe colors of adulation. Go-on happily in this worthy and noble

imployment. The worke cannot but ſucceed, that is furthered with ſo many prayers.

To

## To S^r. Thomas Challoner,

*EP. 5. A report of ſome Obſeruations in my trauell.*

Sir, beſides my hopes, not my deſires, I traueled of late; for knowledge partly, & partly for health. There was nothing that made not my iourny pleaſãt, ſaue the labour of the way: which yet was ſo ſweetly deceiued, by the ſociety of S^r *Edmund Bacon* (a Gentlemã truly honorable, beyond al titles) that I found ſmal cauſe to cõplain. The ſea brookt

not me, nor I it; an vnquiet element, made only for wonder and vſe, not for pleaſure. Alighted once from that wodden conueyance, and vneuen way, I bethought my ſelfe how fondly our life is committed to an vnſteadie and reeling peece of wood, fickle windes, reſtleſſe waters; while wee may ſet foot, on ſtedfaſt and conſtant earth. Lo, then euery thing taught me, euery thing delighted me; ſo ready are we to be affected with thoſe forraine pleaſures, which at home we ſhould ouer-look. I ſaw much, as one might in ſuch a ſpan of earth, in ſo fewe months. The time fauored me: for, now newly had the key of peace opened thoſe parts which war had before cloſed; cloſed (I ſay) to all Engliſh, ſaue either fugitiues or captiues. All ciuill occurrences (as what faire Cities, what

ſtrange

ſtrange faſhions, entertainement, dangers, delights we found) are fit for other ears, and winter euenings. What I noted, as a diuine within the ſphere of my profeſsion, my paper ſhal not ſpare in ſom part to report; and that to your ſelf, which haue paſſed a longer way, with more happie fruit of obſeruatiō. Euē little ſtreams emptie themſelues into great riuers; and they againe into the Sea. Neither do I deſire to tell you what you know not: it ſhall be ſufficient that I relate ought, which others ſhall think memorable.

Along our way, how many Churches ſaw we demoliſhed! Nothing left, but rude heapes, to tell the paſſenger, there had beene both deuotion and hoſtilitie. O the miſerable foot-ſteps of war, beſides bloodſhed, ruine and deſolation! *Furie* hath don

that there, which *Couetouſneſſe* would do with vs; would do, but ſhall not: The truth within, ſhal ſaue the walles without. And, to ſpeak truely (whatſoeuer the vulgar exclaime) Idolatrie puli'd downe thoſe walles; not rage. If ther had beene no Hollander to raze them, they ſhould haue fallen alone, rather thē hide ſo much impiety vnder their guiltie roofe. Theſe are ſpectacles not ſo much of crueltie, as iuſtice; Crueltie of man, Iuſtice of God. But (which I wōdred at) Churches fall, and Ieſuites Colledges riſe, euery where: There is no City, where thoſe are not either rearing, or built. Whence commeth this? Is it, for that deuotion is not ſo neceſſarie as Policy? Thoſe men (as we ſay of the Fox) fare beſt, when they are moſt curſed. None ſo much ſpighted of their owne; none ſo hated of all; none

ſo

ſo oppoſed by ours: and yet theſe ill weedes growe. Whoſoeuer liues long, ſhall ſee them feared of their owne, which now hate them; ſhall ſee theſe ſeuen leane kine deuoure all the fatte beaſtes that feede on the medowes of *Tyber*. I prophecie, as *Pharaoh* dreamed: The euent ſhal iuſtifie my confidence.

At *Bruxelles*, I ſaw ſome Engliſh-women profeſſe themſelues *Veſtalls*; with a thouſād rites, I know not whether more ridiculous, or magicall. Poore ſoules! they could not be fooles enough at home. It would haue made you to pitty, laugh, diſdaine (I know not which more) to ſee by what cunning ſleightes and faire pretences that weake ſexe was fetcht into a willfull bondage; and (if thoſe two canne agree) willingly conſtrained to ſerue a maiſter whome they

muſt and cannot obey: Whom they neither may forſake for their vow, nor can pleaſe for their frailty. What followes hence? Late ſorrow, ſecret miſchiefe, miſery irremediable. Their forwardneſſe, for will-worſhip, ſhall condemne our coldneſſe for truth.

*I* talked there (in more boldneſſe, perhaps, then wiſdom) with *Coſterus* a famous *Ieſuite*; an old man, more teaſty then ſubtle, and more able to wrāgle then ſatisfie. Our diſcourſe was long & rouing; & on his part full both of words & vehemency. He ſpake as at home; *I* as a ſtranger: yet ſo, as he ſaw me modeſtly peremptory. The particulars would ſwell my Letter too much: *It* is enough, that the Truth loſt leſſe then *I* gayned. At *Gaunt* (a Citie that commaunds reuerence for age, and wonder

for

for the greatneſſe) wee fell vpon a *Cappucine* nouice, which wept bitterly, becauſe he was not allowed to be miſerable. His head had now felt the razor, his backe the rod: all that Laconicall diſcipline pleaſed him well; which another, being condemned to, would iuſtly account a torment. What hindred then? Piety, to his mother, would not permit this which he thought piety to God: He could not be a willing begger, vnleſſe his mother muſt begge vnwillingly. He was the onely heire of his father, the onely ſtay of his mother: the comfort of her widow-hoode depended on this her orphane; who now naked muſt enter into the worlde of the *Capucins*, as hee came firſt into this; leauing his goods to the diuiſion of the fraternity: The leaſt part whereof ſhould haue beene hers, whoſe hee

wiſhed

wiſhed all: Hence thoſe teares, that repulſe. *I* pitied his ill-beſtowed zeale; and rather wiſhed, then durſt teach him more wiſedome. Theſe men for deuoute, the *Jeſuites* for learned and pragmaticall, haue ingroſſed all opinion, from other Orders. O hypocriſie! No *Capucine* may take or touch ſiluer: for, theſe are (you knowe) the quinteſſence of *Franciſcan* ſpirits. This metall is as very an *Anathema* to theſe, as the wedge of gold to *Achan*; at the offer whereof he ſtarts back, as *Moſes* from the ſerpent: Yet he caries a boy with him, that takes and caries it; and neuer complaines of either metall or meaſure. I ſawe, and laughed at it; and, by this open trick of hypocriſie, ſuſpected more, more cloſe. How could I chooſe? while commonly the leaſt appeares of that which is; eſpe-

cially

cially of that which is loathſom in appearance, much more in nature. At *Namurs*, on a pleaſant and ſteep hill-top, we found one that was tearmed a maried Hermite; approuing his wiſdome aboue his fellowes, that could make choice of ſo cheerfull and ſociable a ſolitarineſſe. Whence, after a delightful paſſage vp the ſweet riuer *Moſa*, wee viſited the populous and rich Clergy of *Leodium*. That great Citie might well bee dichotomized into Cloiſters, & Hoſpitalls. If I might aduenture, I could here play the Critick, after all the ruins of my neglected Philology. Olde monuments, and after them our *Lipſius*, call this people *Eburones*: I doubt whether it ſhould not rather bee written *Ebriones*; yet without ſearch of any other Records, ſaue my owne eyes: While yet I vvould thoſe ſtreetes vvere more

moiſt

moiſt with wine, then with bloud; wherein no day, no night is not diſmall to ſome. No law, no Magiſtrate layes hold on the knowen murderer, if himſelfe liſt: For three dayes after his fact; the gates are open, and iuſtice ſhut: priuate violence may purſue him, publique iuſtice can not: whence, ſome of more hote temper carue themſelues of reuenge; others take vp with a ſmal pecuniarie ſatisfaction. O England, thought I, happie for iuſtice, happy for ſecuritie! There you ſhall finde in euery corner a Maumet; at euery door a Begger, in euery diſh a Prieſt. From thence we paſſed to the *Spa*, a village famous for her medicinall and minerall waters, compounded of yron & Copperice; the vertue whereof yet the ſimple inhabitant aſcribes to their beneficiall Saint, whoſe hea-

uie

uie foote hath made an ill-ſhaped impreſsion, in a ſtone of his * *Sauuetr*; A water more wholſome then pleaſant, & yet more famous then wholſome. The wilde deſerts (on which it borders) are haunted with three kindes of ill cattell; Free-booters, Wolues, Witches; Although theſe two laſt are oft-times one. For, that ſauage *Ardenna*, is reputed to yield many of thoſe monſters, whom the Greekes call Λυκάνθρωπους; they, *Lougarous*; we (if you wil) Witch-wolues: Witches that haue put on the ſhape of thoſe cruell beaſts. Wee ſawe a boy there, whoſe halfe-face was deuoured by one of them neere the village: yet ſo, as that the eare was rather cut then bitten off. Not many dayes before our comming, at *Limburgh* was executed one of thoſe miſcreants, who confeſſed on the wheele

* The name of the vpper Well of the Spa.

to haue deuoured two and fourtie children in that forme. It would aske a large volume, to ſcan this Probleme of *Lycanthropy*. The reaſons, wherewith their relation furniſht mee on both parts, would make an Epiſtle tedious. This in ſhort I reſolued; A ſubſtantiall change is aboue the reach of all infernall powers, proper to the ſame hand that created the ſubſtance of both: Herein the Diuell playes the double Sophiſter; yea, the Sorcerer with Sorcerers. Hee both deludes the Witches conceite, and the beholders eyes.

One thing I may not omit, without ſinfull ouer-ſight; A ſhort, but memorable Storie, which the *Grephier* of that Towne (though of different religion) reported to more eares then ours. VVhen the laſt Inquiſition tyrannized in thoſe parts,

and

and helpt to ſpende the Faggots of *Ardenna*; one of the reſt, a confident Confeſſour, beeing led farre to his ſtake, ſung Pſalmes along the way, in an heauenlie courage, and victorious Triumph: the cruell Officer enuying his laſt mirth, and grieuing to ſee him merrier then his tormentours, commaunded him ſilence; Hee ſinges ſtill, as deſirous to improoue his laſt breath to the beſt. The view of his approaching glorie, bred his ioy; his ioy breakes forth into a cheerefull confeſsion: The enraged Sheriffe cauſes his tongue, drawen foorth to the length, to be cut off neere the rootes. Bloudie wretch! It had beene good Muſicke to haue heard his ſhreekes: but, to heare his Muſick was torment. The poor Martyr dies in ſilence, reſts in peace. Not many moneths after,

our butcherly officer hath a ſonne born with his tongue hanging down vpon his chinne, like a Deare after long chace; which neuer could bee gathered vp within the bounds of his lippes. O the diuine hand, full of iuſtice, full of reuenge! Goe now, *Lipſius*, and write the new miracles of thy Goddeſſe; and confirme ſuperſtition by ſtrange euents. Iudge you that haue ſeene, if euer the Chappell of *Halle* or *Zichem* haue yielded ought more notable. We met euery where Pilgrimes to thoſe his Ladies: two Ladies ſhall *I* call them, or one Lady in two ſhrines? *If* two, why do they worſhippe but one? If but one, why doth ſhee that cure at *Zichem*, which at *Halle* ſhe could not? O what pitty it is, that ſo a high a wit ſhould in the laſt act be ſubiect to dotage! All the maſculine broode of that braine wee

Hiſtoire et Miracles, &c. Que le 8. iour du mois de Septembre an dict an. 1603. eſtant Feſte de la Natiuité de noſtre Dame, le nombre de Pelerins a eſté enuiron 20000. Pag. 35.

cherished, and (if neede were) admired: but, these his silly virgins, the feeble issue of distempered age, who can abide? One of his darlings, at *Louan*, tolde mee from his owne mouth; that the elder of these two daughters, was by him in ten dayes got, conceiued, borne, christened. I beleeued, and wondred not. These acts of superstition haue an inuisible father, and mid-wife: besides that it is not for an Elephant to goe three yeares with a Mouse. It was tolde mee in the shop of his *Moretus*, not without some indignation, that our King, when hee had well viewed the booke, and read some Passages, threw it to the ground with this Censure; *Damnation to him that made it, and to him that beleeues it*. Whether a true story, or one of their Legends, I inquire not: I am sure, that sentence Virgo Hallensis.

did nor ſo much diſcontent them, as it ioyed mee. Let mee tell you yet, ere I take off my pen, two wonders more, which *I* ſaw in that wonder of Cities, *Antwerp*; One, a ſolemne maſſe in a ſhambles, & that on Gods day: while the houſe was ful of meat, of butchers, of buyers; ſome kneeling, others bagaining, moſt talking, all huſie. It was ſtrange to ſee one houſe ſacred to God, and the belly; and how thoſe two ſeruices agreed: The Prieſt did eate fleſh, the butchers ſold fleſh, in one roofe, at one inſtant. The butcher killed, and ſold it by peeces; the Prieſt did ſacrifice, and orally deuour it whole: whether was the more butcher? The like wee might haue ſeen at *Malines*. The other, an Engliſh-man, ſo madly deuout, that hee had willfully mur'd vp himſelfe as an *Anachoret*; the

Mechlinia.

One *Goodman* a Kentiſh-man.

worſt

worſt of all priſoners: There ſate hee pent-vp, for his further merite, halfe hunger-ſtarued for the charitie of the Citizens. *I*t was worth ſeeing, how manly hee could bite in his ſecret want, and diſſemble his ouer-late repentance. *I* cannot commend his mortification, if hee wiſh to be in heauen, yea, in purgatorie, to be deliuered from thence: I durſt not pittie him; becauſe his durãce was willing, & (as he hoped) meritorious: But, ſuch incouragement as hee had from mee, ſuch thanke ſhall hee haue from God; who in ſteade of an *Euge*, which hee lookes for, ſhall angerly challenge him, with *Who required this?* *I* leaue him now, in his owne fetters; You, to your worthie, and honourable imployments.

Pardon me this length. *Loquacity* is the naturall fault of *Trauailers*: while *I* profit any, I may well bee forgiuen.

## To Sr David Murray,

*EP. 6. Concerning the Miracles of our time.*

INdeede the worlde abounds with miracles. Theſe, while they fill the mouthes of many, ſway the faith of ſome, and make all men wonder. Our nature is greedy of newes; which it will rather faine, then want. Certainly, ere long, miracles will bee no wonders, for their frequence. *I* had thought,

our age had had too many graye hayres, and with time experience, and with experience craft, to haue deſcryed a iuggler: but, now *I* ſee, by the ſimplicitie, it declines to his ſecond childhood. The two Lipſian Ladies, the charmes of *Bluntſtones* boye, and *Garnets* ſtrawe, what a noyſe haue they made! I only wonder how *Faux* and *Catesby* eſcaped the honor of Saints, and priuiledge of miracles. Heerein you aske my ſentence; more ſeaſonably, then you hoped. For, I meant to haue wrote a iuſt volume of this ſubiect, and furniſht my ſelfe accordingly in that region of wonders; but that I feared to ſurcharge the nice ſtomach of our time, with too much. Neither would my length haue ought auailed you; whoſe thoughts are ſo taken vp with thoſe hie and ſeruiceable

cares,

cares, that they can giue no leasure to an ouer long diſcourſe. May it pleaſe you therefore to receiue, in ſhort, what I haue deliberately reſolued in my ſelfe, and think I can make good to others.

I haue noted foure ranks of commonly named Miracles: from which, if you make a iuſt ſubduction, how fewe of our wõders ſhal remaine either to beleefe or admiration? The firſt meerely reported, not ſeene to be done; the next ſeeming to be don, but counterfaited; the third, truely done, but not true miracles; the laſt, truely miraculous, but by Satan. The firſt of theſe are bred of lyes, and nouriſhed by credulitie: The mouth of fame is full of ſuch blaſts. For theſe, if I liſted awhile to rake in the *Legends*, and booke of *Conformities*, an ingenuous Papiſt could

not but bluſh, an indifferent Reader could not but lay his hand on his ſpleene, and wonder as much that anie man could bee ſo impudent to broach ſuch reports, or any ſo ſimple to beleeue them; as the credulous multitude wonders that any ſhould be ſo powerfull to effect them. But, I ſeeke neither their ſhame, nor others laughter. I dare ſay, not the *Talmud*, not the *Alcoran*, hath more impoſsible tales, more ridiculous lyes. Yea, to this head, *Canus* himſelfe (a famous Papiſt) dare referre many of thoſe antient miracles reported, and (by all likelihood) beleeued of *Bede*, and *Gregory*. The next are bred of fraud, & cozenage, nouriſhed by ſuperſtition. Who knowes not, how the famous Kentiſh Idol moued her eies, and hands, by thoſe ſecret gimmers, which now euery Puppet-play can

The Rood of Grace at *Boxley Abbey*.

imi-

imitate? How Saint *Wilfreds* needle opened to the penitent, and cloſed it ſelfe to the guiltie? How our Lady ſheds the teares of a bleeding vine? and doth many of her daily feates, as *Bel* did of olde eate vp his banket, or as *Pœens* the Eremite faſted fourty dayes. But, theſe two euery honeſt Papiſt wil confeſſe, with voluntarie ſhame and griefe; and grant that it may grow a diſputable queſtion whether Mountebāks or Prieſts are the greateſt cozeners. *Viues*, beyond his wont vehemently, tearmes them execrable and ſatanicall impoſtors. The third are true workes of GOD, vnder a falſe title: God giues them their being, men their name: vniuſt, becauſe aboue their nature; wherein, the Philoſopher and the ſuperſtitiouſly-ignorant, are contrarily extreame: while

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the one ſeekes out naturall cauſes of Gods immediate and metaphyſicall works; The other aſcribes ordinary effects, to ſupernaturall cauſes. If the violence of a diſeaſe ceaſe, after a vow made to our Ladie; If a ſouldier, armed with this vow, eſcape gunſhot; a captiue, priſon; a Woman traueling, death; the vulgar (and I would they alone) cry out, A miracle. One loadſtone hath more wonder in it, then a thouſand ſuch euentes. Euerie thing draues a baſe minde to admiration. *Franceſco del Campo* (one of the Arch-dukes Quiryes) told vs, not without importunate deuotion, that in that fatall fielde of *Newport*, his vow to their Virgin helpt him to ſwimme ouer a large water, when the oares of his armes had neuer before tryed any waues. A dogge

hath

hath done more, without acknowledgement of any Saint. Feare giues ſudden inſtincts of skill, euen without precept. Their owne *Coſterus* durſt ſay, that the Cure of a diſeaſe is no miracle: His reaſon, becauſe it may be done by the power of Nature, albee in longer time. *Yeeld this, and what haue *Lipſius* his two Ladies done? wherefore ſerues all this clamour, from the two hilles? I aſſented not; neither will bee herein thus much their enemy: For, as well the manner of doing, as the matter, makes a miracle. If *Peters* handkerchiefe, or ſhadow, heale a diſeaſe, it is miraculous, though it might haue been done by a Potion. Many of their recoueries, doubtleſſe, haue beene wrought through the ſtrength of Nature in the Patient; not of vertue in the Saint.

*En l'an mil ſix cents & trois, y furent comptez cent & trente cinq; potences & iambes de bois de perſonnes boyteuſes y apportées au ſeul eſpace de quatre ou cinq; mois. Hiſtoire & Miracles. c. 22. P. 34.

How

How many ſicke men haue mended, with their phyſicke in their pocket? Tho many other alſo (I doubt not) of thoſe Cures haue fallē into the fourth head; which indeed is more knotty, and requires a deeper diſcourſe. Wherein, if I ſhal euince theſe two things, I ſhal (I hope) ſatisfie my Reader, and cleare the Truth: One, that miracles are wroght by Satā; the other, that thoſe which the Romiſh Church boaſteth, are of this nature, of this author. I contend not of words: we take miracles in *Auguſtines* large ſenſe; wherein is little difference betwixt a thing maruelous & miraculous; ſuch as the ſpirite of GOD in either inſtrument calles δυνάμεις, & נפלאות. Perhaps, it would bee more proper to ſay, that God workes theſe miracles by Satan: for, as in the naturall and voluntarie mo-

OR { נפלאות / מופתים }

tions

tions of wicked men; ſo in the ſupernatural acts of euil ſpirits (as they are acts) there is more then a meere permiſſion. Satan, by his tempeſt, bereaues *Iob* of his children: yet *Iob*, looking higher, ſayth *The Lord hath taken*. No ſophiſtrie can elude this proofe of *Moſes*; that a Prophet or dreamer may giue a true ſigne or wonder, and yet ſay *Let vs goe after ſtrange Gods*: nor that of our Sauiour, who foretels of falſe Chriſts, falſe Prophets that ſhall giue σημεῖα μεγαλα καὶ τερατα; ſignes and wonders, and thoſe great. There are ſome too great, I grant, for the hand of all infernall powers: by which, our Sauiour inuincibly proues the truth of his deity: Theſe neuer graced falſehood, neither admitte any precedent from our times. As to the reſt ſo frequent and common, for mee, I could Deut. 13. 1

not

not beleeue the Church of *Rome* were Antichriſtian, if it had not boaſted of theſe wōders. Al the knot lyes then, in the application of this to *Rome*, and our imaginarie Lady: How ſhall it appeare, that their miracles are of this kinde? *Ludouicus Viues* giues ſixe notes to diſtinguiſh Gods miracles, from Satans; *Lipſius* three: Both of them too many, as might eaſily bee diſcouered by diſcuſsing of particulars. It is not ſo much the greatneſſe of the worke, not the beleefe of witneſſes, not the qualitie nor manner of the action, nor trueth of eſſence, that cannedeſcrie the immediate hand which worketh in our miracles. That alone is the true and golden rule which *Iuſtin Martyr* (if at leaſt that booke bee his) preſcribes in his *Queſtions* and *Aunſwers*; How ſhall it bee knowen that our mira-

cles

cles are better then the Heathens, although the euent countenaunce both alike? *Resp. Ex fide & cultu veri dei*: Miracles muſt bee iudged by the doctrine which they confirme; not the doctrine, by the miracles. The dreamer, or prophet, muſt bee eſteemed, not by the euent of his wonder; but, by the ſubſtance and ſcope of his teaching. The Romaniſts argue prepoſterouſly, while they would prooue the trueth of their Church by miracles; whereas they ſhould proue their miracles by the trueth: To ſay nothing of the faſhion of their Cures, that one is preſcribed to come to our LADIE, rather on a Fridaye; as * *Henrie Loyez*; another, to waſhe nine Dayes in the Water of MONT-AIGV, as *Leonard Stocqueau*; another, to eate a peece

By the faith and worſhip of the true God.

Pag. 7.

of

of the Oke where the image ſtood, * as *Magdaleine* the widow of *Bruxelles*. All which if they ſauour not ſtrong of magical receits, let the Indifferent iudge. Surely, either there is no ſorcery, or this is it. All ſhall bee plaine, if the doctrine confirmed by their miracles be once diſcuſſed: for, if that be diuine truth, we do vniuſtly impugne theſe workes as diabolicall; if falſhood, they do blaſphemouſly proclaime them for diuine. Theſe workes tend all chiefly to this double doctrin; that the bleſſed virgin is to bee inuoked, for her mediation; That God & Saints are to be adored in & by Images; Poſitions that would require a volume, and ſuch as are liberally diſputed by others: whereof one is againſt ſcripture; the other (which in theſe caſes values no leſſe) beſides it. One deifies the virgin;

* Hiſtoire & miracles de noſtre Dame. pag. 73. pag. 102.

the other, a ſtocke or ſtone. It matters not what ſubtile diſtinctions their learned Doctors make betwixt mediation of Redemption, and Intercеſsion, δουλεια, and λατρεια, the Saint and the Image: Wee knowe, their common people, whoſe deuotion inriches thoſe ſhrines (by confeſsion of their owne Writers) climbe the Hill of *Zichem* with this conceite, that *Marie* is their Sauioreſſe; that the ſtocke is their Goddeſſe: which vnleſſe it bee true, how do their wonders teach them lyes! and therefore how from GOD? But, to take the firſt at beſt (for, the ſecond is ſo groſſe, that were not the ſeconde commaundement by Papiſtes purpoſely razed out of their Primiers, children and carters would condemne it) it cannot be

Examen Pacifique de la doctrine des Hugenots.

Oſtunereſſe ſaune moy. Manuel or French prayers, printed at *Liege*, by approbatiõ and authoritie of *Anton. Gisart* Inquiſitor, &c.

denied, that all the ſubſtance of prayer is in the heart; the vocall ſound is but a complement, and as an outwarde caſe wherein our thoughts are ſheathed. That Power cannot knowe the prayer, which knowes not the heart: either then the Virgin is God, for that ſhee knowes the heart, or to knowe the heart is not proper to GOD: or to knowe the heart, and ſo our prayers, is falſely aſcribed to the Virgin: and therefore theſe wonders, which teach men thus to honour her, are Doctors of lyes; ſo, not of GOD. There cannot be any diſcourſe, wherein it is more eaſie to bee tedious. To ende; If prayers were but in wordes, and Saints did meddle with all particularities of earthly thinges, yet bleſſed *Marie* ſhould bee a God,

if ſhee could at once attend all her Suiters. One ſolicites her at *Halle*, another at *Scherpen-heuuell*, another at *Luca*, at our *Walſingham* another; one in *Europe*, another in *Aſia*; or perhappes another is one of her newe Clientes in *America*: Tenne thouſande deuout Supplyants are at once proſtrate before her ſeuerall ſhrines. If ſhee cannot heare all; why pray they? If ſhee canne, what canne G O D doe more? Certainely (as the matter is vſed) ther cannot bee greater wrong offered to thoſe heauenly ſpirits, then by our importunate ſuperſtitions to be thruſt into Gods throne; and to haue forced vppon them the honours of their Maker. There is no contradiction in heauen: a Saint cannot allowe that an Angell forbids. *See thou doe it not*,

was the voyce of an Angell: if all the miraculous blocks in the world ſhall ſpeake contrarie, wee knowe whome to beleeue. The olde rule was, *Μαρίαν μηδεὶς προσκυνείτω: Either that rule is diueliſh, or this practice. And if this practice bee ill, GOD deliuer mee from the immediate authour of theſe miracles. Change but one Idoll for another, and what differ the wonders of *Apolloes* Temples, from thoſe of theſe Chappelles? Wee reuerence (as wee ought) the memorie of that holy and happie Virgin: Wee hate thoſe that diſhonour her; wee hate thoſe that deifie her. Curſed bee all honour, that is ſtollen from God.

Let no man worſhip the Virgin *Marie.*

This ſhort ſatisfaction I giue, in a long queſtion; ſuch as I dare reſt in; and reſolue that all Popiſh

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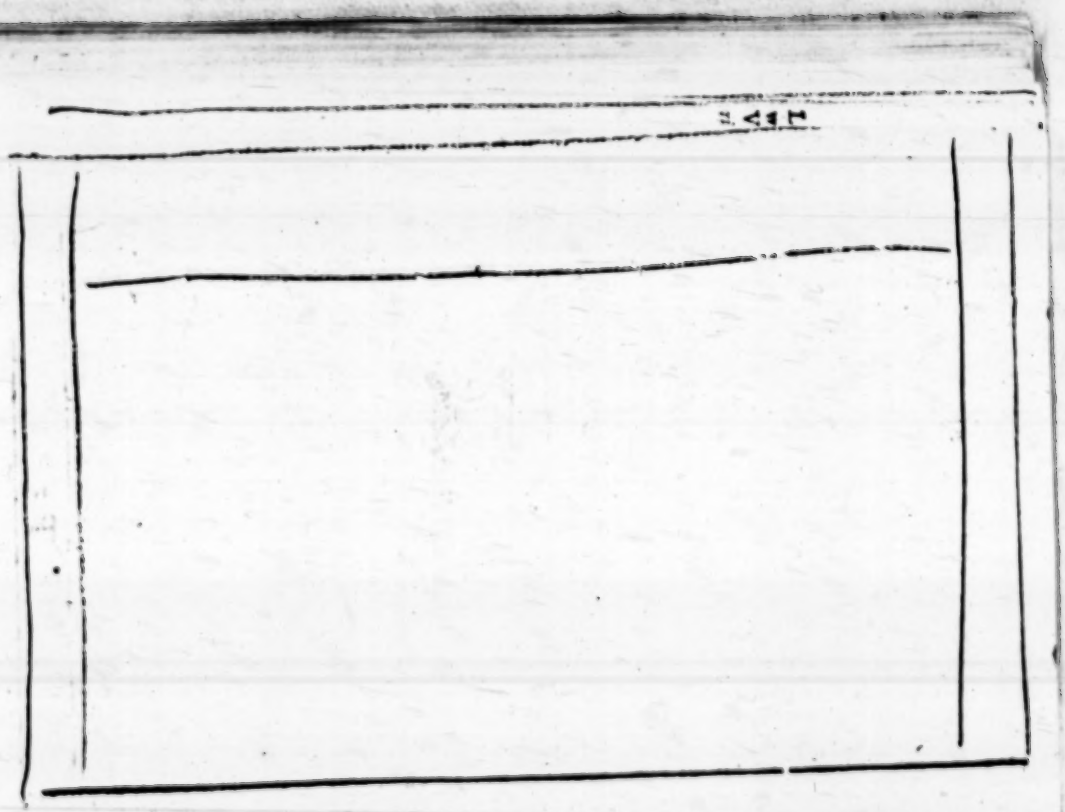
miracles are either falſely reported, or falſely done, or falſely miraculous, or falſely aſcribed to heauen.



## To Mr. William Bedell, at *Venice*.

*EP. 7. Lamenting the death of our late Diuines, and inciting to their imitation.*

WE haue heard, how full of trouble, & dãger, the *Alpes* were to you; and did at once both pittie your difficulties, and reioyce in your ſafetie. Since your departure from vs, *Reynolds* is departed from the World. Alas; how many worthy lightes haue our eyes ſeene ſhining and extinguiſht?

How many loſſes haue wee liued to ſee the Church ſuſtaine, and lament; of her childrē, of her pillers; our own, and forraine? I ſpeake not of thoſe, which (being excellent) would needs be obſcure: whom nothing but their owne ſecrecie depriued of the honor of our teares. There are, beſides, too many whome the world noted and admired; euen ſince the time that our common mother acknowledged vs for her ſonnes. Our *Fulk* ledde the way; that profound, readie and reſolute Doctor, the hāmer of hereticks, the champion of Truth: whome our younger times haue heard oft diſputing acutely, and powerfully. Next him, followed that honour of our ſchools, & Angel of our church, learned *Whitakers*; then whom, our age ſaw nothing more memorable: what clearnes of iudgemēt, what ſweetnes

of

of ſtile, what grauity of perſon, what grace of cariage was in that man? Who euer ſaw him, without reuerẽce? or heard him, without wonder? Soone after, left the world that famous and truly illuminate Doctor, *Francis Iunius*, the glory of *Leiden*, the other hope of the Church, the Oracle of Textuall and ſchoole-diuinity: rich in languages, ſubtil in diſtinguiſhing, & in argument inuincible: and his cõpanion in labours, *Lu. Trelcatius*, wold needs be his cõpanion in ioyes; who had doubled our ſorrow & loſs, but that he recõpenced it with a ſon like himſelf. Soon after, fell olde reuerend *Beza*; a long-fixed ſtar in this firmament of the Church: who, after many excellent monuments of learning and fidelity, liued to proue vpon his aduerſaries, that hee was not dead at their day. Neither may I

without iniury, omit that worthie payr of our late Diuines, *Greenham*, and *Perkins*: whereof the one excell'd in experimentall diuinity; and knew well how to ſtay a weake conſcience, how to raiſe a fallen, how to ſtrike a remorſe-leſſe: The other, in a diſtinct iudgement, and a rare dexterity in clearing the obſcure ſubtilties of the ſchoole, and eaſie explication of the moſt perplex diſcourſes. Doctor *Reynolds* is the laſt; not in worth, but in the time of his loſſe. Hee alone was a well-furniſht libra-rie, full of all faculties, of all ſtudies, of all learning: The memorie, the reading of that man, were neere to a miracle. Theſe are gone, amongſt many more, whom the Church mournes for in ſecret: would God her loſſe could be as eaſily ſupplied, as lamented. Her ſorrowe is for

thoſe

thoſe that are paſt; her remainder of ioy in thoſe that remaine; her hope in the next age. I pray God the cauſes of her hope, and ioy, may bee equiualent to thoſe of her griefe.

What ſhould this worke in vs, but an imitation, yea (that word is not too bigge for you) an emulation of their worthineſſe? It is no pride, for a man to wiſh himſelfe ſpiritually better then he dare hope to reach: nay, I am deceiued, if it be not true humility. For, what doth this argue him, but lowe in his conceite, high in his deſires onely? Or if ſo; happy is the ambition of grace, and power of ſincere ſeruiceableneſſe to God. Let vs wiſh, and affect this, while the world layes plots for greatneſſe: Let me not proſper, if I beſtowe enuie on them. He is great, that is good: and no man, me thinks, is happy on earth,

to him that hath grace for ſubſtance, and learning for ornament. If you knowe it not, the Church (our mother) lookes for much at your hands: ſhee knowes how rich our common father hath left you: ſhee notes your graces, your opportunities, your imployments: ſhe thinks you are gone ſo farre, like a good Merchant, for no ſmall gaine; and lookes you ſhal com home well laded. And for vent of your preſent commodities (tho our chiefe hope of ſucceſſe bee cut-off with that vnhoped peace) yet what can hinder your priuate traffique for God? I hope (and who doth not?) that this blow wil leaue in your noble *Venetians* a perpetuall ſcar; & that their late irreſolution ſhal make them euer capable of all better counſels; and haue his worke (like ſome great Eclipſe) many yeares after. How hap-

py were it for *Venice*, if as ſhe is euery yeare maried to the ſea, ſo ſhee were once throughly eſpouſed to Chriſt! In the meane time, let mee perſwade you to gratifie vs at home, with the publication of that your exquiſite Polemicall diſcourſe; wherto our cõference with M. *Alabaſter*, gaue ſo happy an occaſion: You ſhall heereby cleare many truthes; and ſatisfie all Readers: yea, I doubt not, but an aduerſary (not too peruerſe) ſhall acknowledge the Truthes victorie and yours. It was wholſom counſell of a Father, that in the time of an hereſy euery man ſhould write. Perhaps, you complaine of the inundations of *Francford*: How many haue been diſcouraged from benefiting the world, by this conceit of multitude! Indeed we all write; and, while we write, cry out of number.

How well might many be ſpared, euen of thoſe that complaine of too many? whoſe importunate babbling cloyes the world, without vſe.

## To my Lord, the Earle of Essex.

### EP. 8. *Aduiſe for his Trauailes.*

MY Lord, both my duty and promiſe make my Letters your debt; and, if neither of theſe, my thirſt of your good. You ſhall neuer but neede good counſell, moſt in trauaile: Then are both our dangers greater, and our hopes.

I neede not tell yôu the eyes of the world are much vpon you, for your owne ſake, for your fathers: Only let your eyes be vpon it again,

to obſerue it, to ſatisfie it, and in ſom caſes to contemne it. As your graces, ſo your weakneſſes, will bee the ſooner ſpied, by how much you are more noted. The higher any building is, the more it requires exquiſite proportion: which, in ſome lowe and rude Piles, is needleſſe. If your vertues ſhall bee eminent like your fathers, you cannot ſo hide your ſelf, but the world will ſee you, and force vpon you applauſe and admiration, in ſpight of modeſtie: but, if you ſhall come ſhort in theſe; your fathers perfection ſhall bee your blemiſh. Think now, that more eyes are vpon you, then at home: of Forrainers, of your owne; theirs to obſerue, ours to expect. For, now wee account you in the ſchoole of wiſedome: whence if you returne not better, you ſhall worſe; with the loſſe

of

of your time, of our hopes. For, I knowe not how naturall it is to vs, to looke for alteration in trauaile; and, with the change of ayre and land, to preſuppoſe a change in the perſon. Now you are (through both your yeares and trauaile) in the forge of your hopes. We all looke (not without deſire and apprecation) in what ſhape you will come forth. Thinke it not enough, that you ſee, or can ſay you haue ſeene, ſtrange things of nature, or manners: It is a vaine and dead trauaile that reſts in the eye, or the tongue. All is but loſt, vnleſſe your buſie minde ſhall, from the bodie that it ſees, draw forth ſome quinteſſence of obſeruation, wherewith to enforme, and enrich it ſelfe. There is nothing can quite the coſt & labour of Trauaile, but the gaine of wiſedome. How many haue we ſeen

and pittied, which haue brought nothing from forraine Countries, but misshapen cloathes, or exoticall gestures, or new games, or affected lifpings, or the diseases of the place, or (which is worst) the vices? These men haue at once wandered from their Country, and from themselues: and some of them (too easie to instance) haue left God behinde them; or perhaps, in stead of him, haue after a loose and filthy life, brought home some idle Puppet in a boxe, whereon to spende their deuotion. Let their wracke warne you: and let their follies bee entertained by you, with more detestation then pitty. I knowe your Honour too well to feare you: your young yeares haue been so graciously preuented with soueraigne antidotes of truth and holy instruction, that this infection despaires of

preuailing. Your very bloud giues you argument of ſafety: yet, good counſell is not vnſeaſonable, euen where danger is not ſuſpected. For Gods ſake, my Lord, whatſoeuer you gaine, loſe nothing of the truth; remit nothing of your loue and pietie to God; of your fauour and zeale to religion. As ſure as there is a God, you were trained vp in the true knowledge of him. If either Angell, or Diuell, or Ieſuite, ſhould ſuggeſt the contrary, ſend him away, with defiance. There your ſee and heare, euerie day, the true mother and the fained, ſtriuing and pleading for the liuing childe. The true Prince of peace hath paſt ſentence frõ heauen, on our ſide. Doe not you ſtoope ſo much as to a doubt, or motion of irreſolution. Abandon thoſe from your table and ſalt, whom your owne or others ex-

perience ſhall deſcry dangerous; Thoſe ſerpents are full of inſinuations: But, of all, thoſe of your owne Country: which are ſo much more pernicious, by how much they haue more colour of priuiledge of entireneſſe. Religion is the greateſt care: aduiſes for cariage, & improuement of trauaile, chalenge the next place. I needc not counſeil you to keepe your ſtate, with affability; and ſo to menage your ſelfe, as that your curteſie may be more viſible, then your greatneſſe. Nature hath taught you this; and hath ſecretly propagated it from your Father: who, by his ſweetneſſe of diſpoſition, wonne as many hearts, as by his valour and munificence. I rather tell you, that a good nature hath betrayd many; who, looking for that in others which they haue found in themſelues, haue at laſt

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complained of their owne credulity, and others deceit. Truſt not Strangers too much, with your counſell, with your perſon: and, in your greateſt familiarities, haue an eye to their common diſpoſition, and infirmities. Thoſe natures, wherewith you conuerſe, are ſubiect to diſpleaſure; and violent, in purſuit of ſmal indignities. Yeſterday heard I named, from no vnfaithfull report, a French Courtier, that in ſingle combat hath ſent 18. ſoules from the field to their place: yet he euer as the patient in the quarrell; and for this, mentioned with more then excuſe: I cenſure not how iuſtly. This is others care: Onely hence I argue the rifeneſs of vnkindneſſe taken, and purſued. You ſhall ſee, that the ſoile is not ſo diuerſe, as the inclination of perſons: vvho, in all Climates, though they differ in

particulars, yet ſtill agree too well in cõmon falls. The Italian deepe, cloſe, and cratty; the French raſh; the Germain dull. One not forward to offer wrongs; but, apprehenſiue of a ſmall wrong offred: another, prone either to take, or giue them; but, not vneaſie to remit: another, long in conceiuing, long in retaining. What doe I exemplifie? There are long Catalogues of peculiar vices, that haunt ſpeciall places; which, if they were not notoriouſly infamous, my charity would ſerue me to particularize: It were pittie ther ſhould be fewer vertues, locall and proper. There are good vſes to bee made of others enormities; if no more, by thẽ to correct our owne: who loathes vice in another, is in good forwardnes to leaue it in himſelf. The view of the publique calamities, and diſorders of other Churches, ſhall

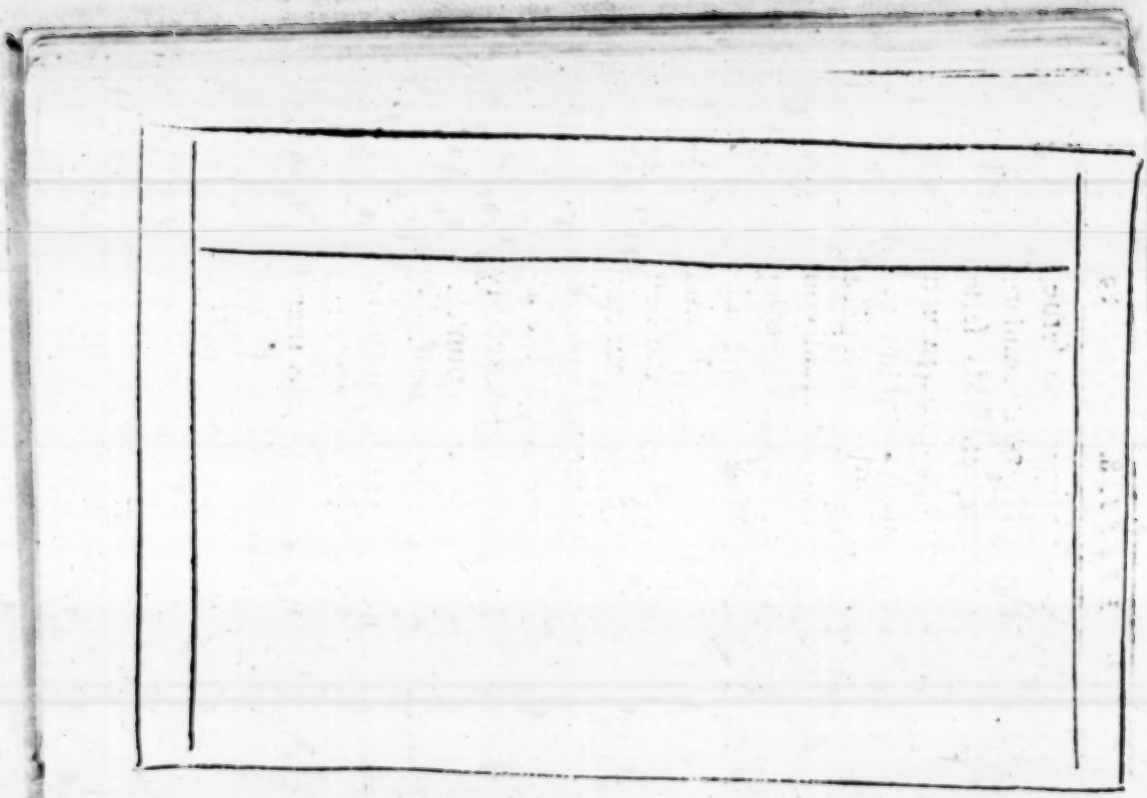
beſt

beſt teach you thankfulneſſe for the better ſtate of ours: But, better vſe of their vertues; by how much it is more excellent to knowe what wee ſhould doe, then what we ſhould not. You muſt now looke vpon all things, not with the eyes of a ſtranger onely, but of a Philoſopher, but of a Chriſtian; which accounts all loſt, that is not reduced to practice. It is a great praiſe, that you are wiſer by the contemplation of forraine things; but, much greater, that you are better. That you haue ſeene Cities, and Courts, and *Alpes*, & Riuers, can neuer yield you ſo ſound comfort, as that you haue lookt ſeriouſly into your ſelfe. In vain doe we affect all forraine knowledge, if we be not throughly acquainted at home. Thinke much, and ſay little; eſpecially in occaſions of diſpraiſe: wherein, both a little is enough, and

oft-times any thing is too much. You cannot enquire too much: that, which in vs inferiours would bee cenſured for dãgerous curioſity, in your greatnes ſhall be conſtrued as a cõmendable deſire of knowledge. Ask ſtill after men of greateſt parts & reputation: & where you finde Fame no lier, note & reſpect them. Make choice of thoſe for conuerſation, which either in preſent, or in hope, are eminent: & when you meet with excellencies in any faculty, leaue not without ſom gaine of knowledge. What are others graces to you, if you onely admire them; not imitate, not appropriate them? Lo, your equals in time growe vp happily in the Colledge (ſo I may tearme it) of our young, and hopefull Court, which you haue left; and, aboue all, that gracious Preſident of worthineſſe and perfection: whom

while

while in all other things you ſerue, you may without reproofe emulate for learning, vertue, pietie. My ſelfe am witneſſe of their progreſſe; which I do ioyfully gratulate to the ſucceeding age. Beware, leaſt their diligẽce ſhall out-ſtrip you, and vpbraid you with that auncient check of Going farre and faring worſe. I am bolde & buſie in counſelling: you abound with better monitors; and the beſt you carrie about, I hope, in your own boſome. Tho theſe ſhould be needleſſe, yet they argue my humble affection, and diſcharge my dutie. My prayers are better then my counſels; both of them heartie and vnfained for your good. God guide and returne you ſafe, from a iourney not more happy and proſperous then I wiſh it.



## To Sr. Robert Drvry, and his Lady.

*EP. 9. Concerning my Remooueall from them.*

With how vnwilling an heart I leaue you, hee knowes that ſearches the heart: Neither durſt I go, but that *I* ſenſibly ſee his hand pulling mee from you. Indeed, deſire of cõpetencie betrayed mee, at firſt; and

drew

drew mine eyes to looke aſide: but, when I bent them vppon the place, and ſaw the number and the neede of the people, together with their hunger and applauſe, meeting with the circumſtances of Gods ſtrange conueyance of this offer to mee; I ſaw, that was but as the fowlers feather, to make mee ſtoope: and, contemning that reſpect of my ſelfe, *I* ſincerely acknowledged hyer motiues of my yeelding; and reſolued I might not reſiſt. You are deare to mee, as a Charge to a Paſtor; If my paines to you haue not proued it, ſuſpect mee: Yet *I* leaue you. God calls mee to a greater worke: *I* muſt followe him. It were more eaſe to mee, to liue ſecretly hidden in that quiet obſcuritie, as *Saul* amongſt the ſtuffe, then to bee drawen out to the eye

of

of the world, to act ſo hye a part before a thouſand witneſſes. In this point, if I ſeem to neglect you, blame me not; I muſt neglecte and forget my ſelfe. I can but labour, whereſoeuer I am. GOD knowes how willingly I do that, whether there or here. I ſhall dig, and delve, & plant, in what ground ſoeuer my Maiſter ſets mee. If hee take mee to a larger fielde, complaine you not of loſſe, while the Church may gaine. But, you are my owne charge; No wiſe father neglectes his owne in compaſsion of the greater neede of others: yet conſider, that euen carefull Parentes, when the Prince commaundes, leaue their families, and go to warfare. What if God had called mee to heauen; would you haue grudged my departure? Imagine that I am there, where

I ſhall bee; altho the caſe bee not to you altogether ſo hopeleſſe: for, now I may heare of you, viſit you, renue my holy counſels, and bee mutually comforted from you; there, none of theſe. Hee, that will once tranſpoſe mee from earth to heauen, hath now choſen to tranſpoſe mee from one peece of earth to another: what is heere worthy of your ſorrow, worthy of complaint? That ſhould bee for my owne good: this ſhall bee for the good of many. If your experience haue taught you, that my labours doe promiſe profit; obtaine of your ſelfe to deny your ſelfe ſo much, as to reioyce that the loſſe of a fewe ſhould bee the aduantage of many ſoules. Tho, why do I ſpeake of loſſe? I ſpeak that, as your feare, not my owne: and your affection cauſes that feare, rather then the occaſion.

The God of the harueſt ſhal ſend you a Laborer, more able, as careſull: That is my prayer, and hope, and ſhall bee my ioy. I dare not leaue, but in this expectation, this aſſurāce. What-euer become of me, it ſhall be my greateſt comfort to hear you cōmend your change; and to ſee your happy progreſs in thoſe wayes I haue both ſhewed you, and beaten. So ſhal wee meete in the ende, and neuer part.

Written to M^r. I. B. and Dedicated to my father, M^r. I. HALL.

EP. 10. *Againſt the feare of Death.*

YOu complaine, that you feare Deathe: Hee is no man, that doth not. Beſides the paine, Nature ſhrinkes at the thought of parting. If you would learne the remedie, knowe the cauſe; For that thee is ignorant & faithleſſe. She would not be cowardly,

if ſhee were nor fooliſh. Our feare is from doubt, and our doubt from vnbeliefe: and whence is our vnbeleefe, but chiefly from ignorance? Shee knowes not what good is elſe-where: ſhee beleeues not her part in it. Get once true knowledge and true faith, your feare ſhall vaniſh alone. Aſſurance of heauenly things, makes vs willing to part with earthly. He cannot contemne this life, that knowes not the other. If you would deſpiſe earth therefore, thinke of heauen. If you would haue death eaſie, thinke of that glorious life that followes it. Certainely if we can indure paine, for health; much more ſhall we abide a fewe pangs, for glorie. Thinke how fondly wee feare a vanquiſht enemy. Lo, Chriſt hath triumpht ouer Death: hee bleedeth and gaſpeth vnder vs; and yet we tremble. It is enough to

vs, that Chriſt died: Neither would he haue died, but that we might die with ſafetie, and pleaſure.

Thinke, that death is neceſſarily annexed to nature: Wee are for a time, on condition that wee ſhall not be; wee receiue life, but vppon the tearmes of redeliuerie. Neceſsitie makes ſome things eaſie; as it vſually makes eaſie things difficult. It is a fond iniuſtice to embrace the couenant, and ſhrinke at the condition.

Thinke, there is but one common rode to all fleſh: There are no by-paths of any fairer, or neerer way; no, not for Princes. Euen companie abateth miſeries: and the commonneſſe of an euill makes it leſſe feare-full. What worlds of men are gone before vs; yea, how many thouſāds out of one field? How many crownes and ſcepters ly piled vp at the gates

of death, which their owners haue left there, as ſpoyles to the Conqueror? Haue wee beene at ſo many graues, & ſo oft ſeene our ſelues die in our friends; and do wee ſhrinke when our courſe commeth? Imagine you alone were exempted from the common law of mankinde, or were condemned to *Methuſalahs* age; aſſure your ſelfe death is not now ſo fearefull, as your life would then bee wearifome.

Thinke not ſo much what Death is, as from whom hee comes, and for what. Wee receiue euen homely meſſengers from great perſons; not without reſpect to their maiſters: And what matters it who hee bee, ſo hee bring vs good newes? what newes can bee better then this, That God ſends for you, to take poſſeſſion of a kingdome? Let them feare death,

which knowe him but as a purſuiuant ſent from hell; whome their conſcience accuſes of a life wilfully filthy; and bindes ouer ſecretly to condemnation: Wee knowe whither wee are going, and whom wee haue beleeued; Let vs paſſe on cheerefully, through theſe blacke gates, vnto our glory.

Laſtly, knowe that our improuidence only addes terrour vnto death. Thinke of death, and you ſhall not feare it. Do you not ſee, that euen Beares, and Tigres, ſeeme not terrible to thoſe that liue with them? Howe haue wee ſeene their keepers ſport with them, when the beholders durſt ſcarce truſt their chaine? Bee acquainted with Death; though hee looke grimme vppon you, at the firſt, you ſhall finde him, yea, you ſhall

make him a good companion. Familiaritie cannot ſtand with feare. Theſe are receites enow. Too much ſtore doth rather ouerwhelme then ſatisfie. Take but theſe, and I dare promiſe you ſecuritie.

FINIS.

# The ſecond Decade of Epiſtles.

# The second Decade of Epistles.

## To Sr. Robert Darcy.

*EP. I. The estate of a true, but weake Christian.*

IF you aske how I fare: Sometimes, no man better; and, if the fault were not my owne, Alwayes. Not that I can commaund health, & bid the world smile when I lift. How possible is it for a man to bee happie without these; yea in spight of them? These thinges canne

neither

neither augment, nor empaire thoſe comforts, that come from aboue. What vſe, what ſight is ther of the ſtarres, when the ſunne ſhines? Then onely can I finde my ſelf happy, when (ouer-looking theſe earthly things) I can fetch my ioy from heauen. I tell him that knowes it, the contentments that earth can afford her beſt Fauourites, are weake, imperfect, changeable, momentany; and ſuch, as euer end in complaint. Wee ſorrow that wee had them; and, while wee haue them, we dare not truſt them: Thoſe from aboue are full, and conſtant. What an heauen do I feele in my ſelf, when (after many trauerſes of meditation) I finde, in my heart, a feeling poſſeſſion of my God! When I can walke, and conuerſe with the God of heauen, not without an openneſſe of heart, and familiarity: When my ſoule

hath

hath caught faſt and ſenſible hold of my Sauiour; and either pulls him down to it ſelfe, or rather lifts vp it ſelfe to him; and can and dare ſecretly auouch, I knowe whom I haue beleeued: When I can looke vpon all this inferiour creation, with the eyes of a ſtranger, & am trãſported to my home in my thoughts; ſolacing my ſelfe in the view and meditation of my future glory, and that preſent of the Saints: When I ſee wherefore I was made, and my conſcience tells mee *I* haue done that for which *I* came; done it, not ſo as I canne boaſt, but ſo as it is accepted; while my weakeneſſes are pardoned, and my actes meaſured by my deſires, and my deſires by their ſinceritie; Laſtly, when I can finde my ſelfe (vpon holy reſolution) made firme & ſquare, fit to entertaine all euents;

the good with moderate regard, the euill with courage and patience, both with thanks; ſtrongly ſettled to good purpoſes, conſtant and cheerefull in deuotion; and, in a word, ready for God, yea full of God. Sometimes I can be thus, and pity the poore and miſerable proſperity of the godleſſe; and laugh at their moneths of vanitie, and ſorrow at my owne: But then againe (for why ſhould I ſhame to confeſſe it?) the world thruſts it ſelfe betwixt me and heauen; and, by his darke and indigeſted parts, eclipſeth that light which ſhined to my ſoule. Now, a ſenſeleſſe dulneſſe ouer-takes mee, and beſots mee; my luſt to deuotion is little, my ioy none at all: Gods face is hid, and I am troubled. Then I begin to compare my ſelfe with others, and thinke, Are all

men

men thus blockiſh and earthen? or, am I alone worſe then the reſt, and ſingular in my wretchedneſſe? Nowe I carie my carcaſſe vp and downe careleſly, and (as dead bodies are rubbed, without heate) I doe in vaine force vpon my ſelfe delights, which others laugh at: I endeuour my wonted worke, but without an heart; there is nothing is not tedious to mee, no not my ſelfe.

Thus I am, till I ſingle my ſelfe out alone, to him that alone canne reuiue mee: I reaſon with my ſelfe, & confer with him; I chide my ſelfe, and intreat him: and, after ſome ſpirituall ſpeeches interchanged, *I* renue my familiaritie vvith him; and he the tokens of his loue to me. Lo, then I liue againe, and applaud my ſelfe in this happineſſe, and wiſh it

might

might euer continue, and think baſely of the world in compariſon of it. Thus I hold on, riſing and falling; neither knowe, whether I ſhould more praiſe God for thus much fruition of him, or blame my ſelfe for my inconſtancie in good; more reioice, that ſometimes I am well, or grieue that I am not ſo alwaies. I ſtriue, and wiſh, rather then hope, for better. This is our warfare; we may not looke to triumph alwaies: wee muſt ſmart ſometimes, & complaine; and then againe reioyce that we can complaine; and grieue that we can reioyce no more, and that we can grieue no more. Our hope is, If wee be patient, wee ſhall once be conſtant.

## To Sr. Edmvnd Bacon.

*EP. 2. Of the benefit of Retiredneſſe, and ſecretie.*

SVſpect (if you can) that, becauſe now many cold winds blowe betwixt vs, my affection can be cooler to you. True loue is like a ſtrong ſtreame, which the further it is from the head, runnes with more violence. The thoughts of thoſe pleaſures *I* was wont to finde in your preſence, were neuer ſo delightful, as now when I am

barred

barred from renuing them. I wiſh me with you; yea (if I could or might wiſh to change) I ſhould wiſh mee your ſelfe. To liue hidden, was neuer but ſafe, and pleaſant; but now, ſo much better, as the world is worſe. It is an happineſſe, not to bee a witneſſe of the miſchiefe of the times; which it is hard to ſee, and bee guiltleſſe. Your Philoſophical Cell is a ſafe ſhelter from tumults, from vices, frō diſcontentments. Beſides that liuely, honeſt, and manly pleaſure, which ariſes from the gaine of Knowledge in the deepe myſteries of Nature; How eaſie is it, in that place to liue free from the common cares, from the infection of common euils. Whether the Spaniard gaine or ſaue by his peace, and how hee keepes it; and whether it were ſafer for the States to lay downe armes, and bee at once

ſtill

ſtill and free; Whether the Emperours truce, with the Turke, were honourable and ſeaſonable; or whether *Venice* haue wonne or loſt by her late iarres; are thoughts that dare not looke-in at thoſe doores. Who is enuied, and who pittied at Court; Who buyes hopes, and kindeneſſe deareſt; who layes ſecret mines to blowe vp another, that himſelfe may ſucceede, can neuer trouble you: Theſe cares dare not enter into that Sanctuarie of Peace. Thence you cā ſee how all, that liue publique, are toſſed in theſe waues, and pitty them. For, great places haue ſeldome ſafe and eaſie entrances: and (which is worſt) great charges can hardly bee plauſibly wielded, without ſom indirect policies. Alas! their priuiledges cannot counteruaile their toile. Wearie dayes, and reſtleſſe nights,

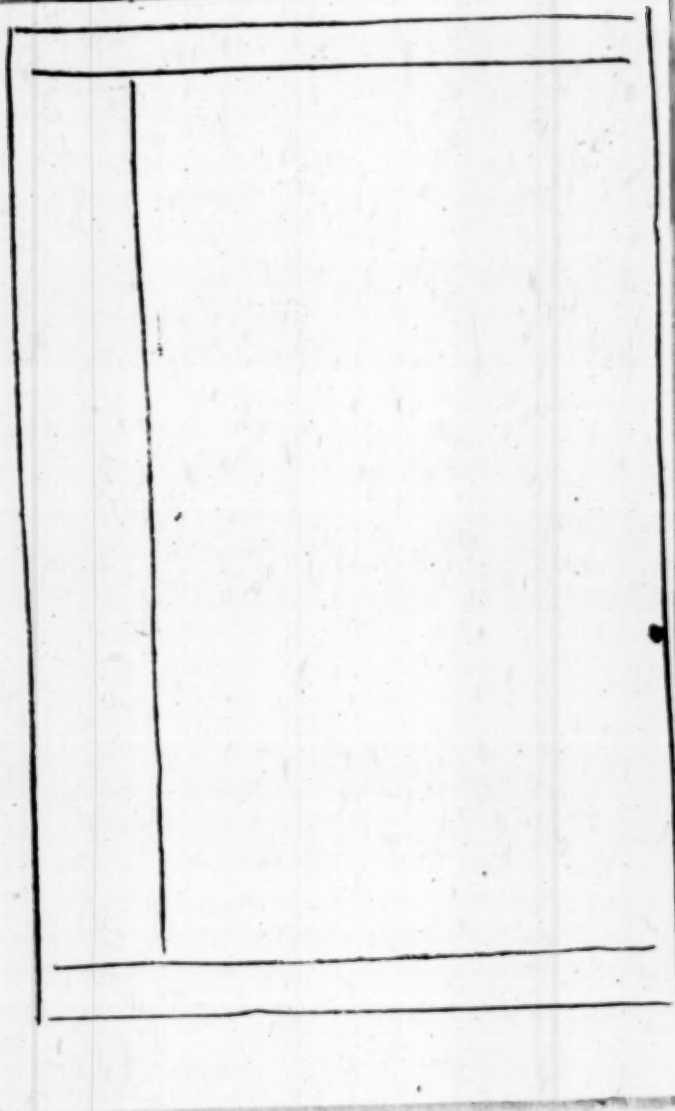
ſhort liues and long cares, weake bodies, & vnquiet mindes attend lightly on greatneſs. Either Clients break their ſleepe in the morning, or the intention of their minde driues it off from the firſt watch: Either ſutes or complaints thruſt themſelues into their recreations; and Packets of Letters interrupt their meales. It is euer Terme with them, without Vacation. Their buſineſſes admit of no night, no holiday: Lo, your priuacie frees you from all this, and what-euer other glorious miſerie. There you may ſleepe, and eate, and honeſtly diſport, and enioy your ſelfe, and cõmaund both your ſelfe and others. And, whiles you are happy, you liue out of the reach of Enuie; vnleſſe my praiſes ſend that gueſt thither: which I ſhould iuſtly condemne as the fault of my loue. No man offers to vnder-

mine you, none to diſgrace you: you could not want theſe incõueniences abroad. Yea, let a mã liue in the open world, but as a looker on, hee ſhall be ſure not to want abundance of vexations. An ill minde holds it an eaſie torment, to liue in continuall ſight of euill; if not rather a pleaſure: but, to the well diſpoſed, it is next to hell. Certainly, to liue among Toades & Serpents, is a Paradiſe to this. One ieſts pleaſantly with his Maker: another makes himſelf ſport with Scripture. One fills his mouth with oathes of ſound: another ſcoffes at the religious. One ſpeakes villany; another laughes at it; a third defends it. One makes himſelf a Swine; another a Diuell: Who (that is not all earth) can endure this? who cannot wiſh himſelf rather a deſolate Hermite, or a cloſe priſoner? Euery euill we ſee, doth ei-

ther vexe, or infect vs. Your retirednesse auoids this; yet so, as it equally escapes all the euills of Solitarinesse. You are full of friends; whose society, intermixed with your closenes, makes you to want little of publique. The Desert is too wilde, the City too populous: the Country is only fit for rest. I knowe, there want not som obscure corners, so haunted with dulnes, that as they yield no outward vnquietnes, so no inward cõtentment. Yours is none of those; but such as striues rather, with the pleasure of it, to requite the solitarinesse. The Court is for honour, the City for gain, the Country for quietnesse; A blessing, that neede not (in the iudgement of the wisest) yield to the other two. Yea, how many haue we knowen, that hauing nothing but a cote of thatch to hide thẽ frõ heauen, yet haue pittied the care-

full

full pomp of the mighty? How much more may thoſe which haue full hands, and quiet hearts, pitty them both? I do not ſo much praiſe you in this, as wonder at you. I know many vpon whom the conſcience of their wants, forces a neceſſary obſcurity; who if they can ſteale a vertue out of neceſsity, it is well: but, I no where knowe ſo excellent parts ſhrouded in ſuch willing ſecrecie. The worlde knowes you, and wants you; and yet you are volũtarily hid. Loue your ſelf ſtil; & make much of this ſhadow, vntill our cõmon mother call you forth to her neceſſary ſeruice, & charge you to neglect your ſelfe, to pleaſure her. Which once don; you know where to finde Peace. Whether others applaud you, I am ſure you ſhall your ſelf: and I ſhall ſtill magnifie you, and (what I can) imitate you.



## To Mr. IOHN WHITING.

*EP. 3. An Apologeticall diſcourſe of the Mariage of Eccleſiaſticall perſons.*

I Knowe not, whether this quarrell bee worthy of an anſwer, or rather of a ſilent ſcorne; or if an anſwere, whether merry or ſerious. I doe not willingly ſuffer my penne to wade into queſtions: Yet, this argument ſeemes ſhallowe enough for an Epiſtle. If *I* free not this Truth, let

me be punished with a diuorce. Som idle table-talk cals vs to plead for our wiues. Perhaps som gallants grudge vs one, who can be cōtent to allow thē-selues more. If they thought vviues curses, they would afford thē vs. Our mariage is censured (I speak boldly) of none but them, which neuer knew to liue chastly in mariage; who neuer knew *Gratians* true distinction of *Virginitie*. What care we for their cē-sure, where God approues? But some perhaps maintain it, out of iudgemēt: Bid them make much of that, which *Paul* tells them, is *a doctrine of Diuels*. Were it not for this opiniō, the church of *Rome* would want one euidēt brād of her Antichristianisme. Let their shauelings speak for thēselues; vpon whom, their vnlawfull Vow hath forced a wilfull & impossible necessity. I leaue them to scan the olde rule of

virg. { Carnis, Mētis

Caus. 35. q. 5. C. Tunc saluabitur. Mulier suam virginitatem bene seruat, si ideo nubat vt filios pariat ad iustitiam.

*In*

*In turpi voto muta decretum*; if they had not rather, *Cautè ſi non caſtè*. Euen moderate Papiſts will graunt vs free, becauſe not bound by vow; no not ſo farre as thoſe olde *Germans*, *pro poſſe et noſſe*. Or what care wee, if they grant it not? while wee holde vs firme to that ſure rule of *Baſil* the great; *He that forbids what God inioynes, or inioynes what God forbids, let him bee accurſed*. I paſſe not what I heare men, or Angels ſay, while I hear God ſay, *Let him be the husband of one wife*. That one word ſhal cõfirme me, againſt the barking of all impure mouths. He that made mariage, ſaies it is honorable: what care wee for the diſhonour of thoſe that corrupt it? yea, that which Nature noteth with ſhame, God mentions with honour, [a] τιμιος ἡ κοίτη; [b] *Greg.* with the title of *opus caſtũ*; *Paphnutius*, of σωφροσύνη, chaſtity.

Profitentur continentiã corporum, in incontinẽtiam debacchantur animorum. De Rom. Cler. Saluianus.

*Qui vetat quod Deus, præcepit aut præcipit quod Deus vetuit, maledictus habeatur ab omnibus qui amant Dominum. In Moralib. lum. ca 14. a Heb. 13. The Mariage Bed honorable.*

[b] Non quia peccatum ſit coniugibus commiſceri: hoc enim opus caſtum non habet culpã in coniuge, &c. Gregory in Pſal. Pœnit.

But,

But, if God should be iudge of this controuersie, it were soone at an end; who, in the time euen of that legall strictnesse, allowed wedlocke, to the ministers of his sanctuarie. Let Cardinall *Panormitan* be heard speake. [c] *Continencie*, saith he, *in Clergie men is neither of the substance of their order, or appointed by any law of GOD.* And *Gratian*, out of *Augustine*, yet more.

[d] *Their mariage*, sayth hee, *is neither forbidden by legall, nor Euangelicall, nor Apostolike authoritie.* God neuer imposed this law of Cōtinence: who then? [e] The Church. As if a good spouse would gainesay what her husband willeth: But, how well? Heare, O ye Papists, the iudgement of your owne Cardinall; and confesse your mouths stopped. [f] *But I beleeue* (saith hee) *it were for the*

*σωφροσύνην δὲ ἐκάλει καὶ τὴν τῆς νομίμου γυναικὸς συνάλευσιν.* Socrat. hist. eccles.

[c] Continentia non est in clericis secularibus de substantia ordinis, nec de iure diuino. P. n.

[d] Copula sacerdotalis nec legali, nec Euangelica nec Apostolica authoritate prohibetur. 26. q. 2. c. sors. ex Aug.

[e] Only ex statuto Ecclesiæ. *Durand.* 4. Dist. 37. q. 1. *Tom.* in. 2. 2. q. 88. art. 11.

[f] Sed credo pro bono & salute esse animarum (quod esset salubre sta-

*good*

*good and ſafetie of many ſoules, and would be an wholeſome law, that thoſe which would, might marrie; For that, as experience teacheth vs, a contrarie effect followes vpon that lawe of Continencie; ſince at this day they liue not ſpiritually, neither are cleane, but are defiled with vnlawfull copulation, to their great ſinne: whereas with their owne wife it might bee chaſtitie.* Is this a Cardinall, thinke you, or an Huguenot? But, if this red hat bee not worthie of reſpect; Let a Pope himſelf ſpeake out of *Peters* Chaire. *Pius* the ſecond, as learned as hath ſitte in that roome this thouſande yeares; g*Marriage* ſayth hee, *vpon great reaſon was taken from the Clergie*; but, vpon greater reaſon is to bee reſtored. What needs wee other iudge? How iuſt this law is, you ſee; ſee now how ancient: For, ſome

tutum) vt volentes poſſint contrahere; quia experientia docente, cõtrarius prorſus effectus ſequitur ex illa lege cõtinentiæ; cũ hodie non viuant ſpiritualiter nec ſint mundi, ſed maculãtur illicito coitu cum eorum grauiſſimo peccato, vbi cũ propriâ vxore eſſet caſtitas. *Panormit. de Cler. coniug. cap. Cum olim.*

g Sacerdotibus magna ratione ſublatas nuptias, maiore reſtituendas videri; *In the record of* Platina *himſelfe* In vita Pij 2.

doc-

doctrines haue nothing to plead for them, but Time. Age hath beene an old refuge for Fallhood. *Tertullians* rule is true; *That, which is first, is trueſt*. What the auncient Iewiſh Prelates did, *Moſes* is cleare: what did the Apoſtles? Doth not [h] *Paul* tell vs that both the reſt of the Apoſtles, and the brethren of the Lord, and *Cephas*, had wiues, and (which is more) carried them ſtill along in their trauells? For that childiſh eluſion of [i] ἀδελφὴν γυναῖκα, who canne abide, but to laugh at? Doth not [k] *Clemens* of *Alexandria* (a father not of more antiquitie, then credit) tell vs, that *Peter*, *Philip*, and *Paul* himſelfe, were maried? and this laſt (tho vnlikeſt) how is it confirmed by *Ignatius*, in his Epiſtle to the *Philadelphians*? Yea, their owne Cardinall, learned [l] *Caietane*, doth both auouch

h Μὴ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, &c. 1. Cor. 9. 5. &c.

i Rhemiſts read it a woman a ſiſter.

k *Clemens*, citatus eti am ab *Euſeb.* l. 3. c. 13 *Petrum* cum vxorem ſuã ad mortem ducicemeret hortatum & conſolatum his verbis, μέμνησο κύριον τὸν Κύριον.

l In illud. ad Philip. σύζυγε γνησι-

touch and euince it. This was their practice: what was their Conſtitution? Looke in theſe Canons, which the Romiſh Church fathers vpon the Apoſtles, and *Franciſcus Turrian* their Ieſuite ſweates to defend it in a whole volume: There you finde, Canon. 5. enacted that [m] *no Biſhoppe, Presbyter, Deacon, ſhall forſake his wife* (προφασει ευλαβειας) *in pretence of religion, vpon paine of depoſition.* It would moue laughter, to ſee how the Ieſuites gnaw vpon this bone, and ſuck-in nothing but the blood of their owne iawes; [n] while the ſixt Generall Councell auerres and proclaimes this ſenſe truely Apoſtolicall, in ſpight of all contradiction.

Follow the times now, and deſcende lower; what did the ages ſucceeding? Search recordes:

m Επισκοπος, ὁ πρεσβυτερος, ὁ διακονος τὴν ἰδιαν γυναικα μὴ ἐκβαλλετω (non ejiciat) προφασει ευλαβειας: Ἐαν δὲ ἐκβαλῃ, ἀφοριζεσθω: ὡσαυτως δὲ καθαιρεισθω. Can. Apoſt. 5.

n *Conſtant.* 6 l. 3. Can. Quoniam. Canon Apoſtolicæ ἀκριβειας. Nos, ſequẽtes veterem Canonem Apoſtolicæ ἀκριβειας, & conſtitutiones ſacrorũ virorum, legales nuptias amodò valere volumus, &c.

What-

What-euer ſome palpably-foyſted Epiſtles of Popes inſinuate; they married, without ſcruple of any contrarie iniunction. Many of thoſe ancients admired virginitie; but, impoſed it not. Amongſt the reſt, °*Origen* (tho himſelfe a wilfull Eunuch) is faine to perſwade the ſonnes of Clergie men, not to bee proud of their Parentage. After this, when the fathers of the *Nicene* Councell went about to enact a law of Continency, *Socrates* the Hiſtorian expreſſes it thus: ᵖ*It ſeemed good* (ſayth hee) *to the Biſhoppes to bring in a new law into the Church.* It was then newe, and they but would haue brought it in; therefore before it was not: where we know how *Paphnutius*, himſelfe a Virgin, famous for holineſſe, famous for miracles; riſing (ἐβοα μακρὸς) cryed loud, that they ought not to lay

° Qui a Chriſtianis parentibus enutriti ſũt, &c. maximè ſi fuerint ex patribus ſacerdotali dignificatis. i. Epiſcopatus, presbyteratus, aut diaconatus ne gloriẽtur. Orig. Tract 8. in Matth

ᵖ Viſum erat Epiſcopis legẽ nouam introducere in Eccleſiam. Socr. l. 1. c. 8.

* Signa per *Paphnutium* non manus quàm dudum per Apoſtolos fiebant. *Ruff.* in l. 1. c. 4.

*Paphnutius*, miraculis & pietate clarus, obtinuit in Nicena ſynodo ha-

thi

this ( βαρον ζυγον ) heauie yoke, vpon men of the Church. His Arguments wan aſſent. Hee ſpake and preuailed. So this libertie was ſtill continued and confirmed. If this bee not plaine enough; Holy [q] *Athanaſius*, a witneſſe paſt exception, ſhall ſerue for a thouſand hiſtories till his age.

[r] *Many Biſhoppes*, ſayth hee, *haue not married; and contrarily Monkes haue beene fathers of children: as contrarily, you ſee Biſhoppes the fathers of children; and Monkes that haue not ſought poſteritie.* Would you yet haue inſtances of the former, and the next age? Here you haue [s] *Numidicus* the Martyr, a maried Presbyter; [t] *Cheremon* of *Nilus*, a married Biſhoppe; [v] *Demetrianus* Biſhop of *Antioch*, whoſe ſonne *Domnus* ſucceeded *Paulus Samoſate-*

bendum pro caſtitate cũ propria vxore concubitum Socra. l. 5 c. 8

q In Epiſt. ad *Dracont.*

r Multi ex epiſcopis matrimonia nõ iniерũt; Monachi cõtrà parentes liberorũ facti ſũt quemad modũ viciſſim Epiſcopos filiorum patres, & Monachos generis poteſtatẽ nõ quęſiuiſſe animaduertis. *Athanaſ.* Epiſtola. ad *Dracontium.*

s *Numidicus* presbiter qui vxorẽ concrematã & adhærentem lateri lætus aſpexit. *Cyprian.* l. 4. ep. 10.

t Ex *Dyonyſio Euſeb.* l. 6. c. 41 & *Euſeb.* l. 7. cap. 29.

*nus*;

*nus*; *Philo*[y]*omus* and *Phileas* B B. of the Thmuites; *Gabinius* brother of *Eutychianus* B B. of *Rome*; The father of *Nazianzen*, *Basil*, and the other [x]*Gregorie*, *Hilarius*, and that good *Spiridion* Bishop of *Cyprus*, of whom *Sozomen* giues so direct testimony. To omit others. what shold *I* speake of many Bishoppes of *Rome*, whose sonnes not spurious, as now a-dayes, but (as Pope *Vrban* himselfe witnesses) [z] lawfully begot in wedlocke, followed their fathers in the Pontificall chaire. [a] The reason whereof, that Pope himself ingenuously rendereth; for that *mariage was euery where lawfull to the Clergy, before the prohibition* ( which must

Euseb. l. 8. c. 9. *Gregorius* verò apud Nazianzum oppidum in locum patris sui episcopus subrogatus *Ruffin.* l. 2. c. 9.

x *Gregor. Nissen* frater *Basilij*, teste *Nicephoro*, vxoratus, vxorem & liberos habuit: sed non propterea fuit in rebus et exercitijs diuinis inferior vel deterior. *Sozom.*

z De legitimis coniugiis nati.

a Cùm ergo ex sacerdotibus nati in summos Pontifices legantur esse promoti, non sunt intelligendi de fornicatione sed de legitimis connubiis nati; quæ sacerdotibus vbique ante prohibitionem licita erant, et in Orientali ecclesia vsque hodie eis licere probantur, Dist. 56. *Cenoman.*

needes

needes bee late) *and in the Easterne Church to this day is allowed.* What need we more testimonies or more exãples? What euer [b]*Heliodorus*, Bishop of *Trica* (a man fitter for a wanton loue-storie, then a Church controuersie) brought into the Church of *Thessalia*, *Socrates* thus flatly writes of those Bishoppes of his time; [c]*For many of them in the place and function of Bishops, beget children of their lawful wiues.* This was practiced: see what was decreed in that sixt generall [d]Coũcel of *Constantinople*, to this purpose, to the confusion of all replyers. If any Protestant Church in Christendome can make a more peremptory, more full and absolute, more cautelous de-

b *The author of the Aethiopick historie.*

c Nam non pauci illorum, dũ Episcopatũ gerunt, etiã liberos ex vxore legitimâ procreant. *Socrat.* l. 5. cap. 22.

d *The words of that Councel are thus truly translated by Clemantius.* Quoniam in Romana ecclesia, loco canonis seu decreti, traditum esse cognouimus, vt ij qui digni habẽdi sunt ordinatione diaconi vel presbyteri pro-

fiteãtur se deinceps cum vxoribus suis nõ congressuros; nos sequentes veterem canonem Apostolicæ, sinceræ, exquisitæ & ordinatæ constitutionis, legitimas sacrorũ virorũ cohabitationes coniugales etiã ex hodierno die in posterũ valere ratas & firmas esse volumus; nullo modo eorũ cum vxoribus propriis coniũctionẽ seu copulationẽ dissoluentes. Itaq; si quis dignus inueniatur &c. is minime prohibẽdus est ad hũc gradũ ascẽdere, ideo quòd cũ legitimâ vxore cohabitet. Nec tẽpore ordinationis suæ ab eo postuletur, seu cogatur vt abstinere velit aut debeat legitimo cõgressu cũ propriâ vxore.

cree for the mariage of Eccleſiaſtical perſons, let mee bee condemned as faithleſſe: A place, I grant, miſerably handled by our aduerſaries; and becauſe they cannot blemiſh it enough, indignely torne out of the *Councels*. What dare not impudency doe? Againſt all euidences of Greeke Copies, againſt their owne *Gratian*, againſt pleas of antiquity. This is the readieſt way; Whom they cannot anſwer, to burn; what they cannot ſhift off, to blot out; and to cut the knot, which they cannot vntie. The Romaniſts of the next age were ſomewhat more equall: who, ſeeing themſelues preſſed with ſo flat a decree, confirmed by authoritie of Emperours, as would abide no deniall, began to diſtinguiſh vpon the point; limiting this libertie onely to the Eaſterne Church, and granting that all

Citat. a Nilo Theſalonicenſi.

the

the Clergy of the Eaſt might marry, not theirs. So Pope *Steuen the ſecond* freely confeſſes: [e] *The tradition* (ſaith hee) *of the Eaſterne Churches is otherwiſe, then that of the Roman Church. For, their Prieſts, Deacons, or Subdeacons are maryed; but, in this Church, or the Weſtern, no one of the Clergie, frõ the Subdeacon to the Biſhop, hath leaue to mary.*

Liberally; but not enough: and if he yield this, why not more? ſhall that bee lawefull in the Eaſt, which in the Weſt is not? Do the Goſpels or laws of equity alter according to the foure corners of the world? doth God make differẽce betwixt *Greece* & *Englãd*? If it be lawefull, why not every where? if vnlawful, why is it done any where? So then you ſee, we differ not from the Church in this; but from the Romiſh Church: But this ſacred councel

e Aliter ſe Orientaliũ habet traditio Eccleſiarũ: aliter huius ſanctæ Romanæ Eccleſiæ. Nam eorum ſacerdotes, diacon. aut ſubdiacon. matrimonio copulantur: iſtius autem eccleſiæ vel occidentaliũ nullus ſacerdotum, a ſubdiacono vſq; ad epiſcopum, licentiam habet coniugium ſortiendi. d. 31

doth not only vniuerſally approue this practice (with paine of depoſition to the gainſayers) but auouches it for a decree Apoſtolical. Iudge now, whether this one authority be not enough to weigh down an hundred petty Conuenticles, and many legions (if ther had beene many) of priuate cõtradictions. Thus, for ſeauen hundred yeares, you finde nothing but open freedom: All the ſcuffling aroſe in the eight age; wherein yet this violent impoſition found many & learned aduerſaries, & durſt not be obtruded at once. Lo, euẽ then, *Gregorie* the third, writing to the B B^s. of *Bauaria*, giues this diſiunct charge; [t] *Let none keep an harlot or a cõcubine: but either let him liue chaſtly, or marrie a wife; whom it ſhall not be lawfull for him to forſake*: According to that rule of Clerks cited from [g] *Iſidore*, and renu-

[f] Nemo ſcorta aut concubinam alat: ſed aut caſtè viuat, aut vxorem ducat; quã repudiare fas non eſto. [g] Diſt. 23.

ed

ed in the [h] Councell of *Mentz*, to the perpetual ſhame of our iuggling aduerſaries. Nothing can argue guiltines ſo much, as vniuſt expurgations. [i] *Iſidore* ſayth, *Let them containe, or let them marie but one*: They cite him, *Let them containe*; and leaue out the reſt: ſomewhat worſe thē the Diuell cited ſcripture. But, I might haue ſpared al this labor of writing, could I perſwade whoſoeuer either doubts, or denies this, to reade-ouer that one Epiſtle which [k] *Hulderícus* B B. of *Auſpurge* wrote learnedly, and vehemently, to Pope *Nicolas* the firſt, in this ſubiect: which if it do not anſwer all cauils, & ſatisfie all Readers, and conuince all (not wilfull) aduerſaries, let mee bee caſt, in ſo iuſt a cauſe. There you ſhal ſee, how iuſt, how expedient, how ancient this liberty is; together with the feeble and iniurious grounds of for-

[h] Anno. 813

[i] Clerici caſtimoniā inuiolati corporis perpetuò conſeruare ſtudeant; aut certè vnius matrimonij vinculo ſoc derentur. *Iſid. reg.* cleric.

[k] *Whether* Huldericus *or* (*as hee is ſomwhere intitled*) Voluſianus, *I inquire not: the matter admits of no doubt.* Huldericus *Epiſcopus* Auguſtæ. *Anno.* 860. Aeneas Sylu. *in ſua Germ. Hedion. Eccl. hiſt. l.* 8. *c.* 3. Fox, *in Act. & Monum.* hath it fully tranſlated.

ced continencie: Reade it, and ſee whether you can deſire a better aduocate. After him (ſo ſtrongly did he plead, & ſo happily) for two hundred years more, this freedom ſtil bleſſed thoſe parts; yet, not without extreme oppoſition. Hiſtories are witneſſes of the buſie, & not vnlearned cōbats of thoſe times, in this argument. But now, when the body of Antichriſtianiſme began to be complete, and to ſtand vp in his abſolute ſhape, after a thouſand yeares from Chriſt; this libertie, which before wauered vnder *Nicolas* 1. now by the hands of *Leo* 9. *Nicolas* 2. and that brand of hell, *Gregorie* 7. was vtterly ruined, wiues debarred, ſingle life vrged: [1] A good turne for whoremaiſters (ſaith *Auentine*) who now for one wife might haue ſix hundred Bed-fellowes.

But, how approued of the better

[1] Auentinus l. 5. Gratū ſcortatoribus, quibus pro vna vxore ſexcentas ſimulierculas nunc licebat.

ſort

ſort appeares (beſides that the Churches did ring of him, ech-where, for Antichriſt) in that at the[m] Councell of *Wormes* the French and German B Bs depoſed this *Gregorie*, in this name (amongſt other quarells) for [n] ſeparating man and wife. Violence did this; not reaſō: neither was Gods will here queſtioned; but, the Popes wilfulneſſe. What broyles hereon inſued, let o[ur] *uentine* witneſſe.

The bickeringes of our Engliſh Clergie, with their *Dunſtanes*, about this time, are memorable in our owne Hiſt. which teach vs how late, how repiningly, how vnwillingly, they ſtooped vnder this yoke. I had rather ſend my Reader to *Bale* and *Fox*, thē abbridge their monumēts, to enlarge my owne.

m Anno. 1074.

n Maritos ab vxoribus ſeparat.

o Ex Interdicto ſacerdotum conjugio, grauiſſimam ſeditio gregem Chriſti perculit: nec vrquam talis lues populum Chriſti afflixit. *Auent.* l. 5. *Henric. Huntingdon.* de *Anſelmo.* l. 7. de An. 1100 in ſynodo Londinenſi: Prohibuit ſacerdotibus vxores, antè non prohibitas: Anſelm. (ſaith that Hiſtorian) *was the firſt that forbad mariage to the Clergie of* England (*and this was, about the yeare of our Lord*, 1080) *Till then euer free.* Item *Fabianus libro. ait fuiſſe ſacerdotes per annos* 1080.

I haue (I hope) fetcht this truth farre enough; and deduced it lowe enough, through many ages, to the midſt of the rage of Antichriſtian tyrannie. There left our libertie; there began their bondage. Our libertie is happily renued with the Goſpell; what God, what his Church hath euer allowed, we do inioy. Wherein wee are not alone: The *Greeke* Church, as large for extent as the *Roman* (and, in ſome parts of it, better for their ſoundneſſe) do thus; and thus haue euer done.

Let Papiſts and Atheiſts ſay what they will; It is ſafe erring with GOD and his purer Church.

To my Siſter, Mrs. B. BRINSLY.

*EP. 4. Of the Sorrow not to be repented of.*

IT is ſeldome ſeene, that a ſilent griefe ſpeedes well: for, either a mā muſt haue ſtrong hands of reſolution to ſtrangle it in his boſome; or elſe it driues him to ſome ſecret miſchiefe: whereas ſorrow reuealed, is halfe remedied, and euer abates in the vttering. Your griefe was wiſely diſcloſed; and ſhall bee as

ſtrangely anſwered. I am glad of your ſorrow; and ſhould weepe for you, if you did not thus mourne. Your ſorrow is, that you cānot enough grieue for your ſinnes. Let me tell you, that the Angells themſelues ſing at this lamentation; neither doth the earth afford any ſo ſweete muſicke in the eares of God. This heauineſſe is the way to ioy. Worldly ſorow is worthy of pitie, becauſe it leadeth to death: But, this deſerues nothing but enuie and gratulation. If thoſe teares were common, hell would not ſo enlarge it ſelfe. Neuer ſinne, repented of, was puniſhed: and neuer any thus mourned, and repented not. Lo, you haue done that, which you grieue you haue not done. That good GOD, whoſe act is his will, accounts of our wil as our deed. If he required ſorrow proportionable to the hainouſneſſe

of

of our ſinnes, there were no end of mourning. Now, his mercy regards not ſo much the meaſure, as the truth of it; & accounts vs to haue that which we complaine to want. I neuer knew any truly penitent, which in the depth of his remorſe, was afraid of ſorowing too much; nor any vnrepentant, which wiſht to ſorrow more. Yea, let me tell you, that this ſorrow is better, and more, then that deep heauineſſe for ſin, which you deſire. Many haue beene vexed with an extreame remorſe for ſome ſin, from the gripes of a galled cõſcience, which yet never cam wher true repẽtance grew; in whõ the cõſciẽce plaies at once the accuſer, witnes, Iudge, tormẽtor: But, an earneſt grief, for the want of grief, was neuer found in any but a gratious heart. You are happy, & complaine. Tell me, I beſeech you; This ſorrow

which you mourne to want, is it a grace of the ſpirit of God, or not? If not, why do you ſorrow to want it? If it be, oh how happy it is to grieue for wāt of grace! The God of all truth & bleſſednes hath ſaid, *Bleſſed are thoſe that hunger and thirſt after righteouſneſſe*; and, with the ſame breath, *Bleſſed are they that mourne: for, they ſhall be comforted*. You ſay, you mourne; Chriſt ſaith, you are bleſſed: you ſay you mourne; Chriſt ſaith, you ſhall bee comforted. Either now diſtruſt your Sauiour, or elſe confeſſe your happineſſe, and with patience expect his promiſed conſolation. What do you feare? you ſee others ſtand like ſtrong Oakes, vnſhaken, vnremoued: you are but a reed, a feeble plant, toſſed & bowed with euery winde, and with much agitation bruſed: Lo, you are in tender and fauourable hands,

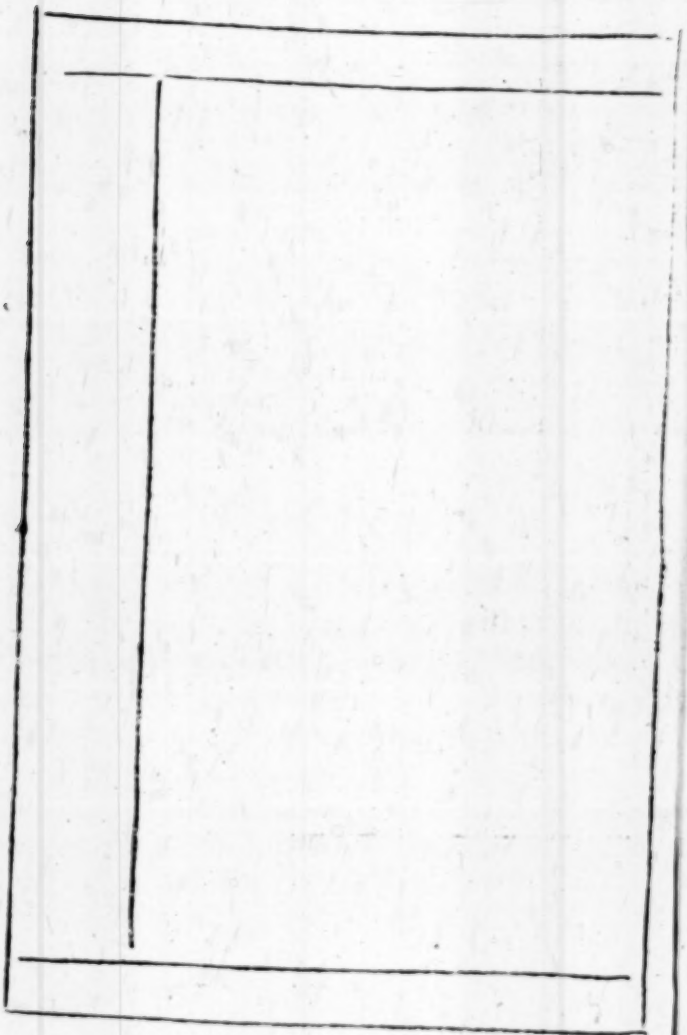
that

that neuer brake any, whom their ſins bruiſed; neuer bruiſed any whom temptations haue bowed. You are but flax; and your beſt is not a flame, but an obſcure ſmoke of grace: Lo, here his ſpirit is as a ſoft winde, not as cold water; he will kindle, will neuer quench you. The ſorrow you want, is his gift: Take heede leaſt while you vex your ſelfe with diſlike of the meaſure, you grudge at the giuer. Beggers may not chooſe. This portion hee hath vouchſafed to giue you, if you haue any, it is more then he was bound to beſtow: yet you ſay, What, no more? As if you tooke it vnkindely, that he is no more liberal. Euen theſe holy diſcontentments are dangerous. Deſire more (ſo much as you can) but repine not, when you do not attain. Deſire; but ſo as you be free from impatience, free from vn-

thankfulnes. Thoſe, that haue tried, cā ſay how difficult it is to complain, with due reſeruation of thanks. Neither know I whether is worſe, to long for good things impatiently, or not at all to deſire them. The fault of your ſorrow, is rather in your conceit, then in it ſelf. And, if indeed you mourne not enough, ſtay but Gods leiſure, and your eyes ſhall run ouer with teares. How many doe you ſee ſport with their ſinnes, yea bragge of them? How many that ſhould die for want of paſtime, if they might not ſin freely, and more freely talke of it? What a Saint are you to theſe, that can droup vnder the memory of the frailty of youth, and neuer think you haue ſpent enow teares! Yet ſo I encourage you in what you haue, as one that perſwades you not to deſiſt from ſuing for more. It is good to be

coue-

couetous of grace, and to haue our deſires heerein enlarged with our receits. Weepe ſtill, and ſtill deſire to weepe: but, let your teares be as the raine in a ſun-ſhine; comfortable and hopefull: and let not your longing, ſauour of murmur, or diſtruſt. Theſe teares are reſerued; this hunger ſhall be ſatisfied; this ſorrow ſhall be cõforted: There is nothing betwixt God and you, but time. Preſcribe not to his wiſedome: haſten not his mercy. His grace is enough for you: his glory ſhall bee more then enough.



## To Mr. Hvgh Cholmley.

*EP. 5. Concerning the Metaphraſe of the Pſalmes.*

FEare not my immoderate ſtudies. I haue a body that controlls mee enough in theſe courſes; my friends neede not. There is nothing whereof I cold ſooner ſurfet, if I durſt neglect my body to ſatisfie my minde: But, vvhiles *I* affect knowledge, my weakeneſſe checks me and ſaies, *Better a little learning then no health.* I yield, and patiently abide my ſelfe

debarred of my choſen felicity. The little I can get, I am no niggard of: neither am I more deſirous to gather, then willing to impart. The full handed, are cõmonly moſt ſparing. VVee veſſels, that haue any emptie roome, anſwer the leaſt knock with a hollow noiſe: you, that are full, ſound not. If we pardon your cloſeneſs, you may well beare with our profuſion: If there be any wrong, it is to our ſelues, that we vtter what we ſhould lay vp. It is a pardonable fault to do leſs good to our ſelues, that we may doe more to others. Amongſt other indeuors, I haue boldly vndertaken the holy meeters of *Dauid*; how happily, iudge you by what you ſee. Ther is none of all my labors ſo open to all cenſures; none, wherof I wold ſo willingly hear the verdit of the wiſe, and iudicious. Perhaps, ſome think the verſe harſh;

whoſe

whoſe nice eare regards roundneſſe, more then ſenſe: I embrace ſmoothneſſe, but affect it not. This is the leaſt good quality of a verſe; that intends any thing but muſicall delight. Others may blame the difficulty of the tunes: whoſe humour cannot be pleaſed without a greater offence. For, to ſay truth, I neuer could ſee good verſe written in the wonted meaſures. I euer thought them moſt eaſie, and leaſt Poeticall. This fault (if any) will light vpon the negligence of our people; which endure not to take paines for any fit variety: The French & Dutch haue giuen vs worthy examples of diligence, & exquiſiteneſſe in this kinde. Neither our eares, nor voices are leſſe tunable. Heere is nothing wanting, but will to learne. What is this but to eate the corne out of the eare, becauſe we wil

not abide the labour to grinde, and knead it? If the queſtion be, whether our verſe muſt deſcẽd to thẽ, or they aſcend to it; a wiſe moderatiõ I think would determine it moſt equall, that each part ſhould remit ſomwhat, and both meet in the midſt. Thus I haue endeuored to do, with ſincere intent of their good, rather then my own applauſe. For, it had been eaſie to haue reached to an higher ſtraine: but I durſt not; whether for the graue Maieſtie of the Subiect, or benefit of the ſimpleſt Reader. You ſhall ſtill note, that I haue laboured to keepe *Dauids* entire ſenſe, with numbers neither lofty, nor ſlubbred: which meane is ſo much more difficult to finde, as the buſineſſe is more ſacred; and the liberty leſſe. Manie great wits haue vndertaken this taske; which yet haue either not effe-

&ted it, or haue ſmothered it in their priuate desks, and denied it the common light. Amongſt the reſt, were theſe two rare ſpirits of the *Sidnyes*; to whom, Poëſie was as naturall as it is affected of others: and our worthie friend, M^r. *Syluester*, hath ſhewed mee, how happily he hath ſometimes turned from his *Bartas*, to the ſweete Singer of *Iſrael*. It could not bee, that in ſuch aboundant plentie of *Poëſie*, this worke ſhould haue paſt vnattempted: would God *I* might liue to ſee it perfected, either by my owne hand, or a better. In the mean time, let me expect your vnpartial ſentence, both concerning the forme, and ſenſe. Lay aſide your loue, for a while; which too oft blinds iudgement. And as it vſes to be done in moſt equal proceedings of Iuſtice, ſhut me out of doores, while my verſe

is diſcuſſed: yea, let mee receiue not your cenſure onely, but others by you: this once (as you loue me) play both the *Jnformer* and the *Judge*. Whether you allow it, you ſhall encourage me; or correct, you ſhall amend me: Either your ſtarres or your ſpits (that I may vſe *Origens* notes) ſhall be welcome to my margent. It ſhall bee happy for vs, if God ſhall make our poore labours any way ſeruiceable to his Name, & Church.

Aſteriſcus. Veru.

## To Mr. Samvel Sotheby.

*EP. 6. A Preface to his Relation of the* Ruſſian *affaires.*

TRauell perfiteth wiſedome; and obſeruation giues perfection to trauell: without which, a man may pleaſe his eyes, not feede his braine; and, after much earth meaſured, ſhall returne with a wearie body, and an empty minde. Home is more ſafe, more pleaſant; but leſſe fruitfull of experience: But, to a minde not working and diſcur-

ſiue, all heauens, all earths are alike. And, as the end of trauell is obſeruation; ſo, the end of obſeruation is the informing of others: for, what is our knowledge if ſmothered in our ſelues, ſo as it is not knowen to more? Such ſecret delight can content none but an enuious nature. You haue breathed many & cold ayres, gone farre, ſeen much, heard more, obſerued all. Theſe two yeares you haue ſpent in imitation of *Nebuchadnezars* ſeuen; cõuerſing with ſuch creatures as *Paul* fought with, at *Epheſus*. Alas! what a face, yea what a backe of a Church haue you ſeene? what manners? what people? Amõgſt whõ, ignorant ſuperſtitiõ ſtriues with cloſe Atheiſme, trechery with cruelty, one Diuel with another; while Truth & Vertue do not ſo much as giue any chalenge of reſiſtãce. Returning once to our *England* after this experience, I imagine you doub-

doubted whether you were on earth, or in heauē. Now thē (if you wil heare me, whō you were wont) as you haue obſerued what you haue ſeen, & writ tē what you haue obſerued; ſo, publiſh what you haue writtē: It ſhal be a grateful labor, to vs, to poſterity. I am deceiued, if the ficklenes of the Ruſsian ſtate, haue not yielded more memorable matter of hiſtory thē any other in our age, or perhaps many centuries of our predeceſſors. How ſhal I think, but that God ſēt you thither before theſe broils, to be the witnes, the regiſter of ſo famous mutations? He loues to haue thoſe iuſt euils which hee doth in one part of the world, knowen to the whole; & thoſe euils, which men doe in the night of their ſecrecie, brought forth into the Theater of the world; that the euill of mens ſinne being compared with the euill of his puniſhmēt, may iuſtifie

his

his proceedings & condemne theirs. Your worke ſhall thus honour him; beſides your ſecond ſeruice, in the benefit of the Church. For, whiles you diſcourſe of the open Tyranny of that Ruſsian *Nero*, *John Baſilius*; the more ſecret, no leſſe bloodie plots of *Boris*; the ill ſucceſſe of a ſtolne Crowne, tho ſet vpon the head of an harmleſſe ſonne; the bolde attempts and miſerable end of a falſe, yet aſpiring chalenge; the perfidionſneſſe of a ſeruile people, vnworthy of better gouernours; the miſcariage of wicked gouernours, vnworthy of better ſubiects; the iniuſt vſurpations of men, iuſt (tho late) reuenges of God, cruelly rewarded with bloud, wrong claimes with ouerthrowe, trecherie with bondage; the Reader, with ſome ſecret horror, ſhal draw-in delight, and with delight in-

ſtruction: Neither knowe I any relation whence he ſhall take out a more eaſie leſſon of iuſtice, of loyaltie, of thankfulneſſe.

But, aboue all, let the world ſee & commiſerate the hard eſtate of that worthie and noble Secretarie, *Buchinski*. Poore gentleman! his diſtreſſe recalles euer to my thoughts *Eſops* Storke, taken amongſt the Cranes: Hee now nouriſhes his haire, vnder the diſpleaſure of a forraine Prince; At once in durance, and baniſhmẽt. He ſerued an ill maſter; but, with an honeſt heart, with cleane hands. The maſters iniuſtice doth no more infect a good ſeruant, then the truth of the ſeruant can iuſtifie his ill maſter. A bad workeman may vſe a good inſtrument: and oft-times a cleane napkin wipeth a foule mouth. It ioyes me yet to think, that his pie-

tie, as it euer held friendſhip in heauen, ſo now it wins him friends in this our other world: Lo, euen from our Iland inexpected deliuerance takes a long flight, and bleſſeth him beyond hope; yea rather, from heauen, by vs. That GOD, whom hee ſerues, will be knowen to thoſe rude and ſcarce humane Chriſtians, for a protector of innocence, a fauourer of truth, a rewarder of Pietie. The mercy of our gratious King, the cõpaſsion of an honorable Councellor, the loue of a true friend, and (which wrought all, and ſet all on worke) the grace of our good God, ſhal now looſe thoſe bonds, and giue a glad welcome to his libertie, and a willing farewel to his diſtreſſe. Hee ſhall, *I* hope, liue to acknowledge this; in the meane time, *I* do for him. Thoſe Ruſsian affaires are not more worthie of your

records,

records, then your loue to this friend is worthie of mine. For, neither cold this large Sea drowne or quench it, nor time and abſence (which are wont to breed a lingring conſumption of friendſhip) abate the heat of that affection, which his kindneſſe bred, religion nouriſhed. Both rareneſſe, and worth ſhall commend this true loue; which (to ſay true) hath beene now long out of faſhiō. Neuer times yeilded more loue; but, not more ſubtle. For, euery man loues himſelfe in another, loues the eſtate in the perſon: Hope of aduantage is the loadſtone that drawes the yrō harts of men; not vertue, not deſert. No age afforded more Paraſites, fewer friends: The moſt are friendly in ſight, ſeruiceable in expectation, hollow in loue, truſtleſſe in experience. Yet now *Buchinski*, ſee & cōfeſſe thou haſt found one friend, which hath made thee many:

on

on whome while thou beſtowedſt much fauour, thou haſt loſt none. *I* cannot but thinke how welcome, Libertie (which tho late, yet now at laſt hath lookt backe vpon him) ſhall bee to the Cell of his affliction; whē, ſmiling vpon him, thee ſhall lead him by the hand, and (like another Angel) open the yron gates of his miſerable captiuitie, and (from thoſe hard *Preſtaues* and ſauage *Chriſtians*) carry him by the haire of the head, into this paradiſe of God. In the meane time I haue written to him as I could, in a knowen language, with an vnknowen hand; that my poor Letters of gratulation might ſerue as humble attendants to greater.

For your work, I wiſh it but ſuch glad intertainment, as the profit, yea the delight of it deſerues; and feare nothing, but that this long delay of

pub-

publicatiō will make it ſcarce newes: Wee are all growen *Athenians*, and account a ſtrange report like to a fiſh, and a gueſt. Thoſe eyes and hands ſtaid it, which might do it beſt. I cannot blame you, if you thinke it more honored by the ſtay of his gratious peruſall, then it could be by the early acceptatiō of the world. Euē the caſt garments of Princes are pretious. Others haue in part preuented you; whoſe labors, to yours, are but as an *Eccho* to a long period: by whom, we heare the laſt ſound of theſe ſtirs, ignorant of the beginning. They giue vs but a taſte in their hand: you lead vs to the open fountaine. Let the Reader giue you but as much thank, as you giue him ſatisfaction; you ſhal deſire no more.

Finally, GOD giue vs as much good vſe, as knowledge of his iudge-

ments;

ments; the world, helpe of your labors; your ſelfe, incouragement; *Buchinski*, libertie.

## To STANISLAVS BVCHINSKI, late Secretarie to DEMETRIVS Emp. of *Russia*.

*EP. 7. Of the comfort of Imprisonment.*

THe knowledge, that the eie giues of the face alone, is shallow, vncertaine, imperfect. For, what is it, to see the vtmost skin, or fauour of the visage; changeable with disease, changeable with passion? The eare (mee thinks)

doth both moſt clearely diſcloſe the mindes of others, and knit them faſter to ours: which, as it is the ſenſe of diſcipline, ſo of friendſhip; commaunding it euen to the abſent, and in the preſent cherishing it. This thing we haue lately proued in your ſelfe, moſt noble *Staniſlaus*: neerer examples wee might haue had; better, we could not. How many, how excellent things haue wee heard of you, from our common friend, tho moſt yours, which haue eaſily won our beleefe, our affections! How oft, how honourable mention hath hee made of your name! how frequently, how feruẽtly haue we wiſht you, both ſafety, and libertie! And now, Lo where ſhe comes, as the Greekes ſay, ἀπὸ μηχανῆς, & viſites her forlorne Client. Altho, I would not doubt to ſay that this outwarde durance of the

body,

body, hath ſeemed more harſh to the beholders, then to your ſelfe, a wiſe man, and (which is more) a Chriſtian; whoſe free ſoule, in the greateſt ſtraights of the outer man, flies ouer Seas and Lands, whither it liſteth; neither can, by any diſtance of place, nor ſwelling of waues, nor height of mountaines, nor violence of enemies, nor ſtrong barres, nor walles, nor guards, bee reſtrained from what place it ſelfe hath choſen. Lo, that enioyes God, enioyes it ſelf, and his friends; and ſo feedes it ſelfe with the pleaſure of enioying them, that it eaſily either forgets, or contemnes all other things. It is no *Paradoxe*, to ſay that *A wiſe Chriſtian cannot bee empriſoned, cannot bee baniſhed*: Hee is euer at home, euer free. For, both his libertie is within him, and his home is vniuerſall. And

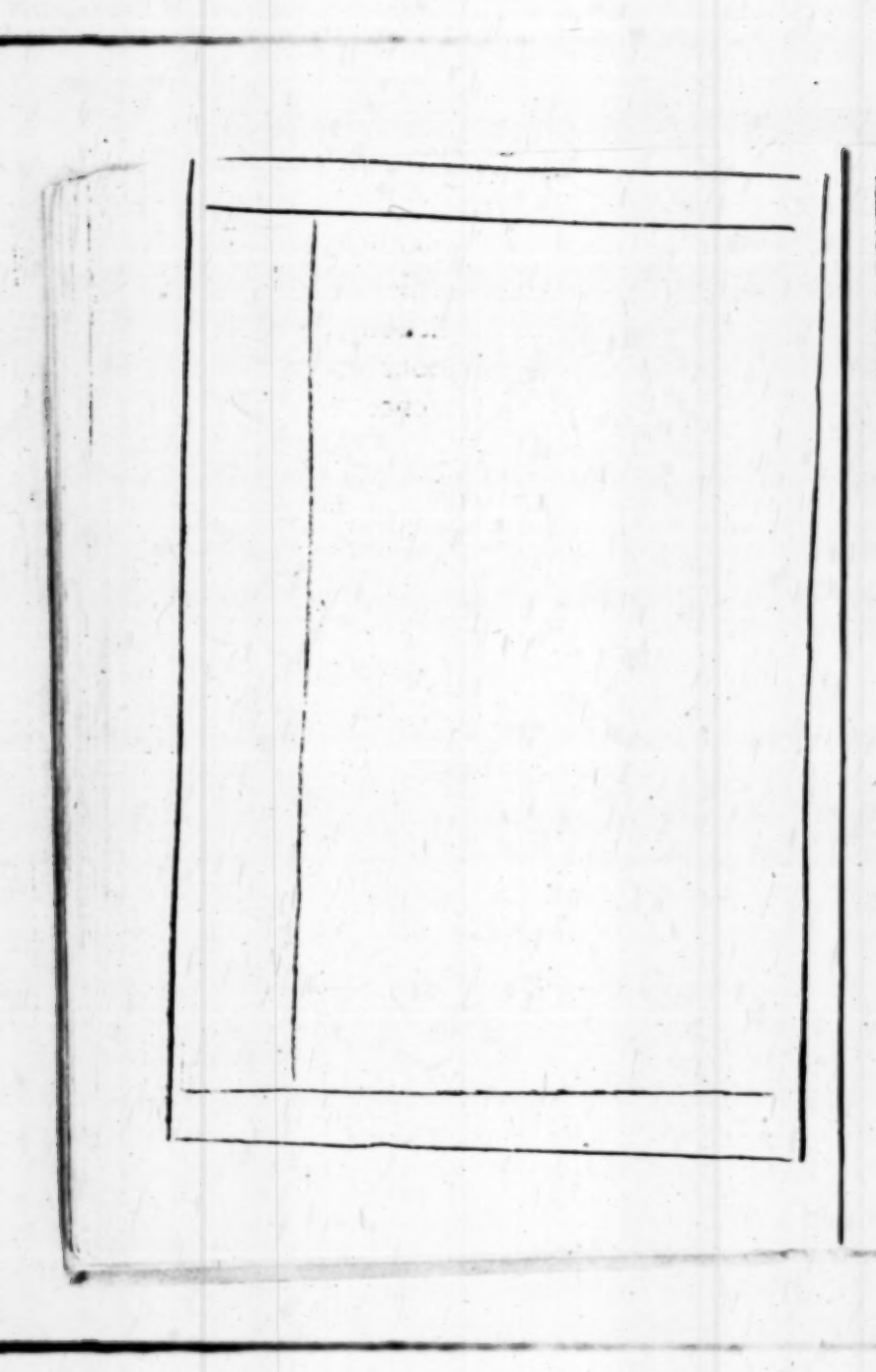
what is it, I beſeech you (for you haue tried) that makes a priſon? Is it ſtraitneſſe of walls? Then you haue as many fellowes, as there are men. For, how is the ſoule of euerie man pent within theſe clay-walles of the body, more cloſe, more obſcure! whence, ſhee may looke oft, through the grates of her buſie thoughts; but, is neuer releaſed in ſubſtance, till that God, who gaue vs our *Mittimus* into this Gaole, giue vs our Deliuerie, with a *Returne yee ſonnes of Adam*: Thus, either all men are priſoners, or you are none. Is it reſtraint? How many (eſpecially of that other ſexe in thoſe your Eaſterne partes) chamber vp themſelues, for ſtate; ſo as they neither ſee the Sunne, nor others them? How many ſuperſtitious men, for deuotion? How many obſcure *Aglai*, for eaſe and careleſneſſe,

leſneſſe, keepe themſelues in their owne Cottage, in their owne village; & neuer walke foorth ſo much as to the neighbour townes? And what is your *Ruſſia* to all her inhabitants, but a large priſon, a wide Gally? yea, what other is the world to vs? How can hee complaine of ſtraitnes, or reſtraint, that roues all ouer the world, and beyond it? Tyranny may part the ſoule from the body; cannot confine it to the bodie. That which others do for eaſe, deuotion, ſtate, you doe for neceſsitie: why not as willingly, ſince you muſt do it? Do but imagine the cauſe other; & your caſe is the ſame with theirs which both haue choſen, and delight to keepe cloſe; yet hating the name of priſoners, while they embrace the condition. But, why do I perſwade you, not to miſlike that, which I pray

you may forſake? I had rather you ſhould bee no priſoner at all; then to be a cheerfull priſoner vpon neceſsitie. If the doores bee open, my perſwaſion ſhall not hold you in: Rather our prayers ſhall open thoſe doores, and fetch you foorth into this common libertie of men; Which alſo hath not a little (tho an inferiour) contentment. For, how pleaſant is it to theſe ſenſes, by which wee men are wont to be led, to ſee & be ſeene, to ſpeake to our friends, and heare them ſpeake to vs; to touch and kiſſe the deare hands of our Parents and with them at laſt to haue our eyes cloſed? Either this ſhall befall you; or what hopes, what paines (I adde no more) hath this your careful friend loſt? and we, what wiſhes, what conſultations? It ſhall bee; I dare hope, yea beleeue it: Only thou our good

God

God giue ſuch ende, as thou haſt done entrance into this buſineſſe; and ſo diſpoſe of theſe likely indeuours, that whom we loue and honour abſent, we may at laſt in preſence ſee and embrace.



To my father in law, Mr. GEORGE WENYFFE.

EP. 8. *Exciting to Chriſtian cheereſulneſſe.*

YOu complaine of dulneſſe; a common diſeaſe, and incident to the beſt mindes, and ſuch as can moſt contemne vanities. For, the true Worldling hunts after nothing but mirth; neither cares how lawleſſe his ſport be, ſo it be pleaſant: hee faines to him-

ſelfe falſe delights, whē he wants: and, if he can paſſe the time, and chaſe away *Melancholy*, hee thinkes his day ſpent happily. And thus it muſt needs bee; while the world is his God, his deuotion can bee but his pleaſure: whereas the mortified ſoule, hath learned to ſcorne theſe friuolous and ſinfull ioyes; and affects either ſolid delights, or none; and had rather be dull for want of mirth, then tranſported with wanton pleaſures. When the world, like an importunate Minſtrel, thruſts it ſelfe into his chamber, and offers him Muſicke, vnſought; if hee vouch-ſafe it the hearing, it is the higheſt fauour he dare, or can yield: Hee rewards it not, hee commends it not; Yea, hee ſecretlie loathes thoſe harſh and iarring notes, and reiects them. For, hee findes a better conſort within, betwixt G O D

and

and himſelfe, when hee hath a little tuned his heart with meditation. To ſpeake fully, the World is like an ill foole in a play: the Chriſtian is a iudicious ſpectator, which thinkes thoſe ieſtes too groſſe to bee laught at; and therefore entertaines that with ſcorne, which others with applauſe. Yet in truth, wee ſinne, if wee reioyce not: There is not more errour in falſe mirth, then in vniuſt heauineſſe. If Worldlings offende, that they laugh when they ſhould mourne; wee ſhall offende no leſſe, if wee droupe in cauſe of cheereſulneſſe. Shall wee ennie, or ſcorne, to ſee one ioy in redde and white droſſe, another in a vaine title; one in a daintie diſh, another in a ieſte; one in a booke, another in a friend; one in a Kite, another in a Dogge; vvhiles vvee enioy the

God

God of heauen, and are ſorrowfull? What dull metall is this we are made of? We haue the fountaine of ioy, and yet complaine of heauineſſe. Is there any ioy, without God? Certainly, if ioy be good, and all goodneſſe be frō him; whence ſhould ioy ariſe, but from him? And if hee be the Author of ioy; how are we Chriſtians, and reioyce not? What? doe wee freeze in the fire, and ſtarue at a feaſt? Haue we a good conſcience, and yet pine and hang down the head? When GOD hath made vs happy, do we make our ſelues miſerable? When I aske my heart *Dauids* queſtion, I knowe not whether I bee more angry, or aſhamed at the anſwer; *Why art thou ſad, my ſoule?* My body, my purſe, my fame, my friends; or perhaps none of theſe: only I am ſad, becauſe I am. And what if all theſe, what if more?

when

when I come to my better wits, Haue I a father, an aduocate, a comforter, a manſion in heauen? if both earth and hell conſpired to afflict me, my ſorrow cannot counteruaile the cauſes of my ioy. Now I can chalenge all aduerſaries; and either defie all miſeries, or bid all croſſes, yea death it ſelfe, welcome. Yet GOD doth not abbridge vs of theſe earthly ſolaces, which dare weigh with our diſcontentments, & ſometimes depreſs the balance. His greater light doth not extinguiſh the leſſe. If God had not thought them bleſſings, hee had not beſtowed them: and how are they bleſsings, if they delight vs not? Bookes, friends, wine, oyle, health, reputation, competency, may giue occaſions, but not bounds to our reioycings. We may not make them Gods riualls, but his ſpokeſ-men. In them-

ſelues

ſelues they are nothing; but, in God, worth our ioy. Theſe may be vſed; yet ſo as they may be abſent without diſtraction. Let theſe goe; ſo God alone be preſent with vs, it is enough: He were not God, if he were not All-ſufficient. Wee haue him, I ſpeake boldly; Wee haue him in feeling, in faith, in pledges, and earneſt; yea, in poſſeſsion. Why doe wee not enioy him? Why doe we not ſhake-off that ſenſeleſſe drowſineſſe, which makes our liues vnpleaſant; and leaue-ouer all heauineſs, to thoſe that want God; to thoſe that either knowe him not, or knowe him diſpleaſed?

To M^r. W. R. Dedic. to M^r. THOMAS BVRLZ.

*EP. 9. Conſolations of immoderate Griefe for the death of friends.*

WHile the ſtreame of ſorrow runnes full, I knowe how vaine it is to oppoſe counſell. Paſsions muſt haue leaſure to digeſt. Wiſedome doth not more moderate them, then time. At firſt, it was beſt to mourne with you, and to mitigate your ſorrow, by bearing part; wherein, would GOD my burden could

be

be your eaſe. Euery thing elſe is leſs, when it is diuided; And then is beſt, after teares, to giue counſell: yet, in theſe thoughts I am not a little ſtraited. Before you haue digeſted grief, aduiſe coms too early; too late, when you haue digeſted it. Before, it was vnſeaſonable; after, would be ſuperfluous. Before, it could not benefit you: after, it may hurt you, by rubbing-vp a skinned ſore afreſh. It is as hard to chooſe the ſeaſon for counſell, as to giue it: and that ſeaſon is, after the firſt digeſtion of ſorrow; before the laſt If my Letters then meet with the beſt opportunity, they ſhall pleaſe me, and profit you: If not, yet I deſerue pardon, that I wiſhed ſo. You had but two Iewels, which you held precious; a Wife, and a Sonne: One was your ſelf diuided; the other, your ſelfe multiplied: You haue loſt

both

both, and well-neere at once. The loſſe of one cauſed the other, & both of them your iuſt griefe. Such loſſes, when they come ſingle, afflict vs; but, when double, aſtoniſh vs; and, tho they giue aduãtage of reſpite, would almoſt ouerwhelme the beſt patient. Lo, now is the trial of your manhood, yea of your Chriſtianity: You are now in the liſts, ſet-vpon by two of Gods fierce afflictions; ſhowe now what patience you haue, what fortitude. Wherefore haue you gathered, and layd-vp, all this time, but for this brunt? Now bring forth all your holy ſtore to light, and to vſe; and approue to vs in this difficulty, that you haue all this while beene a Chriſtian in earneſt. I knowe, theſe euents haue not ſurpriſed you on a ſuddain: you haue ſuſpected they might com; you haue put-caſes if they ſhould

come. Thinges that are hazardous, may be doubted: but, certaine things are, and muſt bee expected. Prouidence abates griefe, and diſcountenances a croſſe. Or, if your affection were ſo ſtrong, that you dare not fore-thinke your loſſe; take it equally but as it falls. A wiſe man and a Chriſtian, knowes death ſo fatall to Nature, ſo ordinary in euent, ſo gainfull in the iſſue, that I wonder hee can for this either feare or grieue. Doth GOD onely lend vs one another, and doe wee grudge when hee calls for his owne? So I haue ſeene ill debters, that borrow with prayers, keepe with thankes, repay with enmitie. Wee miſtake our tenure: Wee take that for gift, which GOD intendes for loane; Wee are Tenants at will, and thinke our ſelues owners. Your wife and childe are

dead:

dead: Well; they haue done that for which they came.

If they could not haue died, it had beene worthy of wonder; not at all, that they are dead. If this condition were proper onely to our families, and friends, or yet to our climate alone; how vnhappy ſhould we ſeeme to our neighbours, to our ſelues! Now it is common, let vs mourne that wee are men. Lo, all Princes and Monarchs daunce with vs in the ſame ring: yea, what ſpeake I of earth? The God of Nature, the Sauiour of mē, hath trod the ſame ſteps of death? And doe wee thinke much to follow him? How many ſeruants haue wee knowen, that haue thruſt themſelues betwixt their Maiſter & death; which haue died, that their maſter might not dy? and ſhall we repine to die with ours? How truly may we

ſay of this our *Dauid*, *Thou art worth ten thouſand of vs*; yea, worth a world of Angels: yet he died, and died for vs. Who would liue, that knowes his Sauiour died? who can be a Chriſtian, and would not be like him? Who can bee like him, that would not die after him? Thinke of this, and iudge whether all the world can hire vs not to die. I need not aske you, whether you loued thoſe whō you haue loſt: Could you loue them, and not wiſh they might bee happy? Could they be happy, and not die? In truth, Nature knowes not what ſhee would haue; Wee can neither abide our friends miſerable in their ſtay, nor happy in their departure: Wee loue our ſelues ſo well, that we cannot be content they ſhould gaine by our loſſe. The excuſe of your ſorrow is, that you mourn for your ſelfe. True:

but,

but, compare theſe two, and ſee whether your loſſe or their gain be greater. For, if their aduantage exceede your loſſe; take heed, leaſt while you bewray your loue in mourning for them, it appeare that you loue but your ſelfe in them. They are gone to their preferment, and you lament: your loue is iniurious. If they were vaniſhed to nothing, I could not blame you, tho you tooke vp *Rachels* lamentation: But now, you knowe they are in ſurer handes then your owne: you knowe, that he hath taken them, which hath vndertaken to keep them, to bring them againe: You knowe, it is but a ſleepe, which is miſcalled *Death*; and that they ſhall, they muſt awake, as ſure as they lie down; and wake more freſh, more glorious, then when you ſhut their eyes. What do we with *Chriſtianitie*, if

we beleeue not this? and if wee doe beleeue it, why doe wee mourne as the hopeleſs? But the matter, perhaps, is not ſo heauie as the circumſtance: Your croſſes came ſudden, and thicke; You could not breathe from your firſt loſſe, ere you felt a worſe. As if hee knew not this, that ſent both: As if he did it not on purpoſe. His proceedings ſeeme harſh; are moſt wiſe, moſt iuſt. It is our fault, that they ſeeme otherwiſe then they are. Doe we thinke, wee could carue better for our ſelues? O the mad inſolence of Nature, that dares controll, where ſhe ſhould wonder! Preſumptuous clay! that wil be checking the Potter. Is his wiſedome, himſelfe? Is he, in himſelfe, infinite? is his Decree out of his wiſedom; and doe wee murmur? Doe wee, fooliſh wormes, turne againe when he treads

vpon vs? What? doe you repine at that which was good for you, yea beſt? That is beſt for vs, which God ſeeth beſt: and that he ſees beſt, which he doth. This is Gods doing. Kiſſe his rod in ſilence, and giue glory to the hand that rules it. His will is the rule of his actions; and his goodneſs, of his will. Thinges are good to vs, becauſe he wills them: He wills them, becauſe they are good to himſelfe. It is your glory that he mends, in your ſo great affliction. It is no praiſe to wade ouer a ſhallow Ford: but, to cut the ſwelling waues of the Deepe, commendes both our ſtrength and skill. It is no victorie, to conquer an eaſie and weake croſſe. Theſe maine euils haue crownes anſwerable to their difficulty: Wreſtle now, and goe away with a bleſsing. Bee patient in this loſſe, and you

ſhall once triumph in your gaine. Let God haue them with cheerefulneſſe, and you ſhall enioy God with them in glory.

## To Mr. I. A. *Merchant.*

*EP.* 10. *Againſt Sorrowe for worldly loſſes.*

IT is fitter for mee to begin with chiding, then with aduice: what means this weake diſtruſt? Go on, and I ſhall doubt whether I write to a Chriſtian. You haue loſt your heart, together with your wealth: How can I but feare, leaſt this *Mammon* was your God? Hence was

Gods

Gods iealouſie in remooving it; and hence your immoderate teares for loſing it. If thus; God had not loued you, if he had not made you poore. To ſome, it is an aduantage to leeſe: you could not haue beene at once thus rich, and good. Now, heauen is open to you, which was ſhut before; & could neuer haue giuen you entrãce, with that lode of iniquitie. If you be wiſe in menaging your affliction, you haue changed the world for GOD, a little droſſe for heauẽ. Let me euer loſe thus, and ſmart when I cõplain.

But, you might haue at once retained both. The ſtomach, that is purged, muſt bee content to part with ſome good nouriſhment, that it may deliuer it ſelfe of more euill humors. God ſaw (that knowes it) you could not hold him ſo ſtrongly, while one of your hands was ſo faſtened vpon

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the world. You ſee, many make them ſelues wilfully poore: why cannot you be content God ſhould impouerish you? If God had willed their pouerty, he would haue cõmanded it: If he had not willed yours, he would not haue effected it. It is a ſhame for a Chriſtiã, to ſee an Heathen philoſopher laugh at his owne ſhipwracke; while himſelfe houles out, as if all his felicity were imbarked with his ſubſtãce. How ſhould we ſcorn, to think that an heathen man ſhould laugh either at our ignorance, or impotence? ignorãce, if we thought too highly of earthly things; impotẽce, if we ouerloued them. The feare of ſome euils is worſe thẽ the ſenſe. To ſpeake ingenuouſly; I could neuer ſee, wherin pouerty deſerued ſo hard a cõceit. It takes away the delicacy of fare, ſoftneſſe of lodging, gayneſſe of attyre,

and

and perhaps brings with it cõtempt: This is the worſt, and all. View it now on the better ſide: Lo, there quiet ſecuritie, ſound ſleepes, ſharpe appetite, free meriment; no feares, no cares, no ſuſpicion, no diſtemper of exceſſe, no diſcontentment. If I were Iudge, my tongue ſhould be vniuſt, if pouertie went away weeping. I cannot ſee, how the euills it brings, can cõpare with thoſe which it remoues; how the diſcommodities ſhould match the bleſsings of a mean eſtate. What are thoſe you haue loſt, but falſe friends, miſerable comforters? Elſe they had not left you. Oh ſlight and fickle ſtay, that windes could bereaue you of! If your care could go with them, here were no dammage: and, if it go not with them, it is your fault. Grieue more for your fault, then for your loſſe. If your negli-

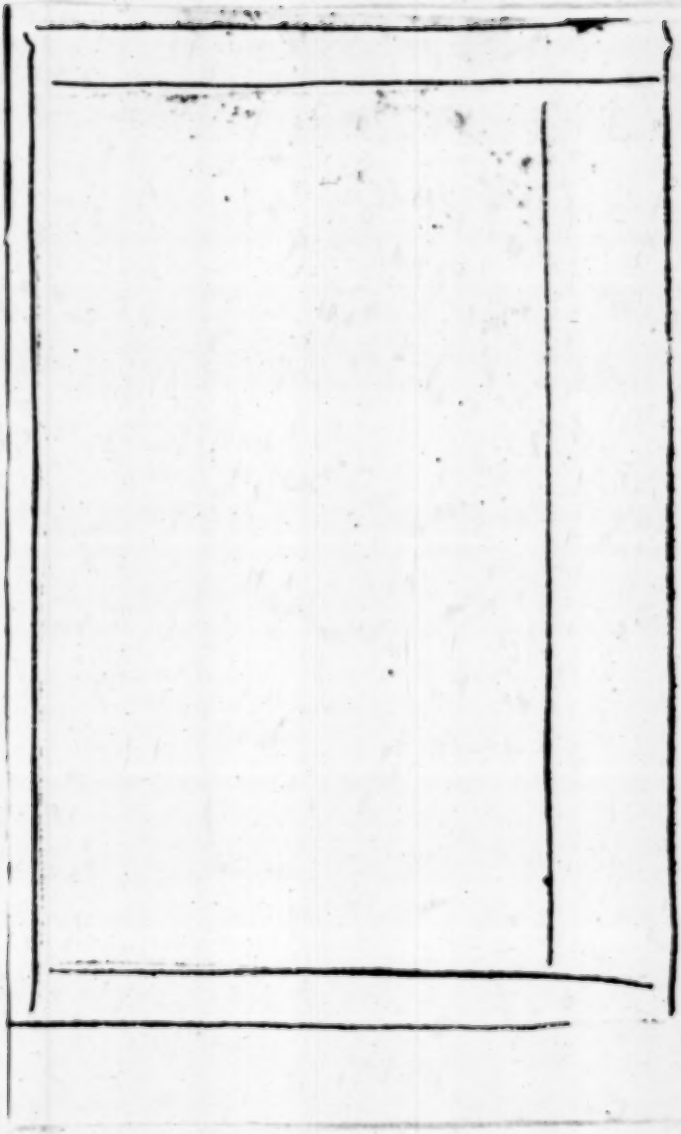
gence,

gence, your riotous miſſpence had empaired your eſtate, then Satan had impouerilht you; now would I haue added to your griefe, for your ſinne, not for your affliction: But now, ſince windes and waters haue done it as the officers of their maker; why ſhould not you ſay with mee, as I with *Job*, *The Lord hath taken?* Vſe your loſſe well, and you ſhall finde that God hath croſſed you with a bleſsing. And if it were worſe then the worlde eſteemes it, yet thinke not what you feele, but what you deſerue: You are a ſtranger to your ſelfe, if you confeſſe not, that God fauours you in this whip. If hee had ſtripped you of better things, and ſcourged you with worſe, you ſhould ſtill haue acknowledged a mercifull iuſtice: If you now repine at aneaſie correction, you are worthy of ſeue-

rity.

ritie. Beware the next, if you grudge and ſwell at this. It is next to nothing which you ſuffer: what can be further from vs, then theſe goods of outward eſtate? You need not abate either health, or mirth, for their ſakes. If you do now draw the affliction neerer then hee which ſent it, and make a forraine euil domeſticall; if while God viſits your eſtate, you fetch it home to your body, to your minde; thank your ſelfe that you will needes be miſerable: But, if you loue not to fare ill; take croſſes as they are ſent, and go lightly away with an eaſie burden.

FINIS.

*Errata.*

Pag. 86. line 2. falls for faults. pag. 98. li. 1. nor for not.